

The Spokesman

New Delhi

Weekly



GURU GOBIND SINGH NUMBER, 1990

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A THOUGHT FROM GURBANI

"For this purpose I was born,
And this let all the virtuous understand:
To advance righteousness,
And to emancipate the good,
And destroy evil-doers root and branch."

—Guru Gobind Singh

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DAY OF REMEMBRANCE

Today when we celebrate the birthday of Guru Gobind Singh, we are duty-bound to hark back to the turbulent times in which he lived and fought against Mughal tyranny, religious intolerance and general social inequalities. Because some of the golden rules of behaviour, which he laid down for his followers, hold good for us today. He was fighting for a cause and, in this process, he bore no personal illwill against anyone, no matter what the latter's faith or political creed or station in life was. Among his followers were many Muslims who sacrificed their all for his sake. Against the hill rajahs also, who were Hindus and allies of the Mughals, he fought pitched battles.

He carried out his crusade, not from within any gurdwaras but from specially-prepared forts; this was meant to maintain the sanctity of religious shrines and prevent them from being polluted by men with mundane considerations. His arrows bore a golden tip so that anyone, who got wounded by them, could have means to arrange medical care. He had ordered that all women-folk and children, even of the enemy, must be shown due respect, and whenever they are in peril, they must be accorded due protection and escorted to the safety of their homes. It was in keeping with this dictum that thousands of women, who had been abducted by Abdali to be sold in bazars of various Afghan towns, were rescued much later by Sikhs and taken to their guardians; there is not even one instance in which the Sikhs took undue advantage of these women's plight.

There was also chivalrous code of fighting. No man, who was unarmed, was ever attacked; if his sword fell to the ground on the battlefield, he was asked to pick it up and fight again like a brave man. The battle of the day would begin at sunrise and end at sunset; during the intervening period of rest, there was never any attempt at sniping or killing by fraud. Once, as we know, complaints were made to the Great Guru against Bhai Ghanaiya, Sikh forces' water-carrier, serving water to the wounded among the enemy ranks also. Questioned, Bhai Sahib remarked: "O Lord, I see your reflection in every human face." And, very rightly, the Tenth Master embraced him and declared: "You have understood my message in its entirety."

The Guru had given his followers, by raising the Order of the Khalsa, a separate identity and a dress in form of five Kakkas (religious symbols). He also prescribed Rehatnama which was to govern the daily life of Sikhs. He abolished the system of Masands, as they had become corrupt. Let us remember all what he said and did.

NOTES AND COMMENTS

Real Or Sugar-Coated ?

Prime Minister Chandra Shekhar's policy on Punjab lacks clarity, clothed as it is in contradictory and confused statements. About two weeks ago, his deputy, Mr Sahabji Kant Sahay, declared in Chandigarh that a "package deal" on the troubled state was ready and would be announced in "two or three days." Mr Shekhar said the same day the announcement would be made "within a week." But now he has thrown cold water on everything: he asserted on December 14, during his visit to Chandigarh after donning the new mantle of prime ministerhood, that he would not announce any package now which did not have acceptability. To some extent, he is right. If his package is rejected by Akalis, it gets retined to zero automatically. But if he had made unilateral announcement on some of the Akali demands, which have been there for so many years, he could have established his reputation for sincerity and willpower. Some of these demands were conceded in Rajiv-Longowal accord, and Mr Shekhar is on record to be keen to implement it. But this accord has been denied as dead and beyond resurrection by the Mann faction of Akalis, and they are a force to reckon with.

Mr Shekhar's willingness to talk to "anyone" and even on the demand for self-determination by Sikhs is a step forward. Any settlement to be viable will involve

dialogue with Sikh militants, but New Delhi has made no serious efforts to contact their leaders. At least one leader from all militant organisations and Akali factions can be invited.

Militant demands should not scare New Delhi. Mizos and Nagas had also demanded "complete independence" and had mounted armed insurgency for nearly three decades. Had they settled down for a special status within the Indian union Akalis, even those belonging to Mann faction, are for increased autonomy, something which Mr Shekhar has been espousing all along so far. The now famous Assam Sahib Resolution wants the centre to retain only defence, external affairs, currency and communications and pass on all other subjects to the states. Even the once-mighty Soviet Union has now proposed a new treaty of union to its federating republics, in which Moscow will retain, addition to above subjects, only heavy industries, and there is so much hue and cry against this new imposition. Ours is also a union of states, but as time went by, the centre began acquiring more and more powers; sometimes the states are nowadays no more than municipalities. This is galling to all parties, except BJP.

Most important is to apply a healing balm to bruised Sikh feelings and to redress their grievances of discrimination against Punjab and Punjabis.

Army Deployment

Bowing to BJP blandishments, New Delhi has deployed army units in three border districts of Gurdaspur, Amritsar and Ferozepore which border on Pakistan. Prime Minister Chandra Shekhar has tried to throw dust into eyes of the glibble public with the bland statement that the army units are doing "routine exercises" which, he asserted, were an annual feature during this period of the year. But the cat is out of the bag, as the army units have been posted, behind ditch-command barrier, as second line of defence to "prevent infiltration from across the border." Essentially, this job cannot be called, by any stretch of imagination, in part of army exercises. Papers have, in screaming headlines, proclaimed the launching of "Operation Woodrose II," though army top brass are content with calling it "Rakshak II."

During the past six years, Punjab saw two army operations—Operation Bluestar and Operation Woodrose. The first was army invasion of the Golden Temple and 45 other historic gurdwaras in Punjab. The second involved house-to-house searches

in thousands of villages and wholesale arrests of nearly 45,000 men between 16 and 45 years of age. Nearly 17,000 of them are still behind bars, with no charges having been brought against them. Sikhs took this as a concerted ploy to eliminate all their youths. No wonder, thousands of them fled to neighbouring Pakistan to save their lives, and now it is they who form the backbone of militancy in the strife-torn state. If the army again resorts to some tactics, the result will be no different, and militants will get a new shot in the arm.

It is a pity that army is used now and then, not as a last resort but as a first choice when the civil administration, because of its own inherent inefficiency and decay of policy, finds itself unable to tackle the emerging situation. So far our army has been a political and has the image of an effective and incorruptible force. But its frequent usage for civil duties are bound to make it acquire civilian vices faster than impart army virtues to the civilians at helm of affairs. This, in turn, would corrode the army's efficacy against foreign aggression—its primary duty.

What Punjab needs is not army jackboots to trample its sacred land but an action plan to put the state back on democratic rails. A representative government, chosen by the people of their own free will, can deliver the goods

much more than dozens of army divisions. When people know they have their own government, they are more likely to hang the guns rather than put them on their shoulders.

reach him, you have to love your neighbours, tend to the sick nearby, help the needy at your doorstep, and drive away malice, greed, anger, lust and ego from your mind. This is also essence of positive Hinduism. The present

BJP leaders have been belching out hatred against Muslims and Sikhs day and night seeking their annihilation or migration so that "Hindu Raj" could be established in this Bharat that is India.

Communal Carnage

Several parts of the country are now engulfed in communal conflagrations, and unless they are handled with firmness and immediacy and fully doused, the disintegration of our nation, as we have known since 1947, cannot be dismissed as a figment of diabolical imagination. Most dangerous has been the pursuence of the police, especially in Uttar Pradesh and Bihar, which has led to chilly feeling of fear and anger among the Muslims, the vital minority which has been at the receiving end. Pretty soon the horrors of Hindutva, spear-headed by BJP and its allies, are bound to descend on other minorities like Sikhs, Jains, Buddhists and Parsis. Already some of their followers have torn pages of the Guru Granth Sahib of four places in Punjab and have tried to apply a matchstick to otherwise harmonious relations between Hindus and Sikhs in that troubled state. If the situation remained within manageable proportions, credit goes entirely to the wisdom and patience of Sikhs.

BJP makes no bones about building an election platform on the premise of raising a Ram temple in Ayodhya after razing the Babri Masjid to ground and then going in for another 3,000 mosques which, in its eyes, were built on temple sites. In this way, every lane and every town will be

converted into a cauldron of hate and bigotry. It is for the secular forces to join hands together and fight the menace. Unfortunately, Congress (I), the most powerful party in India, is content to play footsie to these forces of Hindutva. Prime Minister Chandra Shekhar cannot hear the lion in its own den because his political clout is limited. If the Janta Dal and the left parties get together and mount an offensive, the battle against the forces of communalism, fundamentalism and disintegration can be won with greater ease. But it is a big IF.

There is now talk of a "special task force" to deal with communal riots which will be raised by the centre. The states have also been asked to have such a force of their own. How the coordination between them will be affected, especially when, under our constitution, a central force can be sent to a state only at the request of that state? Last December, a former union state defence minister, Mr Arun Singh, had suggested a "federal guard" because forces like CRPF were "not in a position to deal with major law and order disruptions." What is lacking is the political will, and not so much the police forces of requisite strength or calibre or impartiality. "Mixed" battalions, with minorities forming their bulk, is one way out.

In The Dock

The accused of yesterday has become the accused of today. For nearly four decades, Hindu hardliners, first led by Jan Sangh and now by BJP had been accusing the Akalis of mixing religion with politics. Now BJP leaders stand clearly in the dock for doing the same which they had been decrying so far. BJP President Advani has confessed that his "rath yatra" from Samath to Ayodhya was "political" and that was why he had hoisted the party flag on his chariot's bonnet and had its both sides embossed with the figure of a lotus, BJP's election symbol allotted by the election commission. It also shows that these Hindu leaders have no principle, no ideology, no fixed ideas, not norms of decent behaviour. They can change their colours according to the exigencies of the situation.

The aim of Mr Advani and his flock is to ensure Hindu vote bank in the forthcoming Lok Sabha elections which, everyone thinks, are only a few months away. Usage of religion or arous-

ing religious sentiments for political gain is an offence under the People's Representation Act. And of this offence, BJP leaders are guilty in ample measure. Hence, the hue and cry in some quarters that the BJP be derecognised as a political party and its election symbol be confiscated.

The slytengraba for erecting a Ram temple in Ayodhya on a disputed site is just a gimmick to draw Hindus into the BJP fold. No one, not even Mr Advani or his mentor, Mr Atal Behari Vajpayee, is sure where the birthplace of Lord Rama exactly lies. Then how can they raise so much crescendo over this particular spot? Lord Rama, like all religious preceptors, rishis and munis, belongs to all Indians, not mere Hindus only, to all humanity. Then confine him to mere one community is belittling the grandeur and glow of his personality and narrowing the scope of his message. This is a disservice to the Lord.

Also, as our sages have preached all along, God resides in heart of every human being. To

November 1984 Carnage

Deterrent punishment to those guilty of November 1984 carnage mandatory under laws of the land and general morality, is still a far cry, though more than six years have since elapsed. And there is no hope that the criminals, now freely roaming about in the streets and threatening families of the victims, can ever be brought to book. Main reason is the attitude of Congress (I) whose leaders had led the marauding mobs during those days of first genocide since 1947 and which provides crutches to Mr Chandra Shekhar's government. Mr Rajiv Gandhi had once justified this mass massacre of Sikhs on the plea that "when a big tree falls, the earth does shake."

According to figures tabled in parliament, 2,733 persons were killed in Delhi alone; the Mishra commission had put the toll between 3,500 and 5,000. Assuming that one person killed two to five persons, there must be at least 1,000 murderers. Since murder is a non-compoundable offence, these men can never be taken off the hook. But successive governments since those fateful days have been averse to allowing the law to take its own course. Mr Gandhi soft-pedalled the issue; rather, he gave clean chit to men like Mr H.K.L. Bhagat, against whom hundreds of affidavits had been filed. Now Mr Gandhi is

bound to put spokes into fresh inquiries.

The Mishra commission, despite the thousands of affidavits placed before it, did not pinpoint the culprits. It merely recommended another committee to continue the probe. The Jain-Banerjee committee's appointment was set aside by Delhi high court on technical grounds. Then came Potti Roshu committee whose term expired on September 10, last. But it did recommend 32 cases for prosecution. The CBI, which was given this job, bungled on arrest of Mr Sajjan Kumar, a former member of parliament and now general secretary of Delhi Congress (I) committee. After this failure, the top investigating agency seems to have gone into hibernation. Also the reports of the Mittal-Kapur panel, which couched into lapses by police during the killings, has been gathering dust in the murky corridors of central secretariat.

Before quitting office as Lt. Governor, former Air Chief Marshal Arjun Singh constituted a new committee consisting of Mr Justice J.D. Jais, a retired high court judge and Mr D.K. Agarwal, former police director-general of Uttar Pradesh. Its labours would be watched with great interest by the anxious families of the 1984 sufferers.

Plea To Subscribers

Forced by circumstance, we hereby appeal to our subscribers to send their new subscriptions in time and clear up all the previous arrears. Some of them owe us sizable amount of money. There are others who appreciate the service we are rendering to the Sikh community in general and Punjab and Punjabis in particular but are, unfortunately, very stingy with their purse strings. Of course, there are numerous honourable men who have never slackened in despatch of their subscriptions due from them. We salute them.

Ours is the only English journal of Sikhs which has survived so long. Before its birth and after its advent, many journals appeared on the scene but vanished into non-existence soon afterwards. Some even collected huge amounts of money by way of donations to launch a journal which, they claimed, would be the real and bold mouthpiece of the community. But, alas, they went into oblivion after pocketing

the funds raised, thereby becoming quite rich in the bargain. Against this, we have never collected any funds or accepted any gifts; we have preferred to fight our own battle, on behalf of the Panth, with our own means, buttressed by the nobility of our mission and the grit and never-say-die determination of our staff. And 39 years of our life compares very favourably with the span of a few months or a few years in which several other journals appeared and withered away.

No journal, as our subscribers realise, can survive without financial props. We do not belong to any party or Akali faction and, therefore, question of financial props by any of them does not arise. These props have to be provided by our subscribers alone, not as a gift or donation but in the discharge of their obligation to us for receipt of our journal. Advertisements, another source of income, are not many

(Continued on facing page)

The Spirit of the White Hawk

By : Dr. TARAN SINGH

Side by side, spiritual power was generated and courage to fight against inequities, injustice, indignity came to the Sikh nation.

Guru Nanak declared war on superstition, casteism, asceticism, social exploitation, political tyranny and religious ceremonialism of the brahminical creed. He headed the lion in his own den when he confronted Malik Bhago and Hudaib. He condemned Bahar's attack on India in the strongest possible terms. He fought on so many fronts. This gave courage to the spectators.

Guru Arjan showed no undue anxiety to the royal visitor, Humayun or Khandur and told the enraged, dethroned Emperor to have unsheathed the sword at the proper time in the battle field where he was engaged by Sher Shah. The Emperor was bamboozled. This made the people fearless.

Guru Amar Das refused to pay the toll tax levied on the non-Muslim pilgrims to their holy places. He floated the government authority where it was unjust and discriminatory. Guru Amar Das refused an interview to Akbar unless he could sit with the common man and eat with them from Guru's free kitchen. Guru Ram Das as Bhul Jalba was able to defend the tenets of Sikhism in the court of Akbar and impressed the learned gathering.

Guru Arjan did not heed to the royal wish for carrying out changes to the *Guru Granth* or to include more hymns on certain topics.

Guru Hargobind fought four battles with the forces of the rulers and inflicted defeats on them. The Akal Takhat (Throne of the Lord), beating of the drums, organising of military demonstration by torch light processions against the government injustice—all these institutions nurtured and nursed by Guru Hargobind, spiritually and politically gave the nation new courage and vision.

(Continued from previous page)

to come our way. Even Sikh industrialists choose to propagate their wares and message through English dailies. This is the unkindest cut of all.

Cost of production is another demon which we have to face. Prices of newspaper have soared; postage rates have been given a hike; staff salaries have to be augmented to keep them alive in face of rising cost of living. All this adds to a considerable total which necessitates introduction of new subscription rates from January 1997. We are sure our valued subscribers would bear with us the new burden.

Guru Tegh Bahadur died for the freedom of worship and belief. His sacrifice stirred the nation. The nation was prepared to fight and die rather than live in indignity.

Guru Gobind Singh fought more than a dozen battles against all types of reactionary forces and vested interests for the liberation of the masses from their clutches. The masses fought their battles. The masses had become fighting falcons. Their character and strength were symbolised by the white Hawk, perched on the fist of Guru Gobind Singh. Guru

Gobind Singh won all the battles he fought. He gave the entire credit for his victories to the masses, the community.

*Jadh jai in hi ke prasad
in hi ki krpa phut diann bhari
in hi ke prasad su bidist igi
in hi ki krpa sobh sutra mare*

Battles were won on their account, prosperity came to my house on their account.

By their grace I acquired wisdom, by their grace, the enemies were vanquished.

The community of the pure continued fighting injustice, under

Banda Singh and vanquished the oppressors. The wandering hordes of the outlawed Sikhs stemmed the tide of invaders to India and destroyed the rule of tyranny here. They established their own rule of the invaders and set up government there. They fought against the British forces. Theirs was the last land to be annexed by the British Imperialism.

The spirit of the White Hawk that came to the community with the *Amrit* can never go extinct. The Khalsa soldiers, on occasions out of number, have given demonstration of that in wars in Eastern and Western continents. They displayed the same in numerous marches launched by them in Gandhara Reform Movement. Countless monument stand to their bravery.

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Circle 115 on card

The Call Of Guru Gobind Singh

By : Sadhu T.L. VASWANI

How may I speak of thee, O thou who speakest still? The tumult and the shouting of centuries hath died; the captives and the kings have gone; but thou dost live on! Thy sacrifice stands; and thy light shines on,—the light of an humble and holy heart.

Guru Gobind Singh was a Teacher and a Leader. In his heart was Great Master, Guru Nanak, the Beloved. Therefore was all Humanity in Guru Gobind Singh's heart. There was in it no ache of self, no pain of separateness. He gave all his self away. He received in his heart the Master Nanak, and into it flowed the whole universe.

"The wise man does not lay up treasures,"—said the great Rishi of China, Lao-tse. In the hallowed heart of Guru Gobind Singh, the only treasure was Guru Nanak and the Great Guru's vision of the Universal,—the One in all, the One in all classes and communities, in all races and religions.

His actions flowed from his heart. It was an angel-heart. It was a reflection of the Mother-Heart of the Universe. So he stood by the weak and the down-trodden, the poor and the forlorn. Listen to what he says to all who would hear:—

Do they look down on you?
Do they say you are of low birth?
I shall clothe you in fair garments of joy!
I shall invoke the Fire of Heaven

To mingle with your blood!
Are you not mine own,—
The chosen children of the Master?

Cobblers,—they call you,
Tanners, weavers, washmen,
Farmers and labourers!
Come! Come ye all!
And receive the Light Divine!
It is for you and such as you!
It is the Ancient Light
Of the Wisdom of God!

Hold it in your hearts!
Meditate on the Light!
Live in this Light, day by day!

For this Light is Love!
And ne'er forget,
He lives who loves!
None else, none else!

It is easy to understand that the great Guru inspired devotion in the hearts of those who sat at his feet to learn and be blessed.

Said Khan was a Muslim; how devoted was he to Guru Gobind Singh! The Guru was at Nander; Said Khan was far away in the Hills. From the Kangar Hills he came to see Guru. One day, as Said Khan sat in the midst of other disciples, he received a letter from his sister, Nasiran. The letter said:—

"Brother dear! Aurangzeb's men have captured the saint, Buddha Shah, and today he is gone to his Heavenly abode. Now my turn comes; and mine eyes have not seen the Beloved (Guru Gobind Singh). Yet have I communed with him in meditation. So there is no sorrow in my

heart. Ready to die am I for the Beloved. The soldiers of the Emperor are making house-searches today. My turn cometh today or tomorrow. Blessed am I!"

Second Day.—Lo! Brother dear! They have come! The soldiers are here! I have slung a kirpan on my belt. Lo! I am dressed as a true soldier-disciple of the Beloved. Thy sister Nasiran, the Beloved's Nasiran, is, verily, happy to die the martyr's death. And now, brother dear, fare-farewell!"

This letter was read to the Guru. He closed his eyes; he blessed his daughter, the Muslim devotee, Nasiran.

With love in her heart, Nasiran went into a sleep deeper than sleep, and a dawn diviner than all the dawns on earth. And many were there, like Nasiran, who loved the great Guru, and died for him with joy in their hearts.

Simple rules of life did Guru Gobind Singh give to the Khalsa whom, indeed, he loved with the love of his Mother-Heart. Some of these rules were:—

But Rule,
Sleep little,
Love compassion
And forbear!
Forget not this,—
Thy home, my child!
Is not a palace,
But a forest, a *tapobana*!
So live as an anchorite at heart!
Did not Jesus say to his disciples:

This world is a bridge;
Pass over it,
But do not build on it!

Compassion and courage.—these two notes of his life have I stressed today. Other notes I may interpret some other day. He loved the poor, and in their service he suffered more than many imagine. And he did forgive the wrongs darker than death. He stood up, in courage unsurpassed in the history of our nation,—he stood up to challenge a power which many thought was omnipotent. Wounded was he, again and again, in his fight for India's freedom, the fight for the poor and forlorn. But he rose again, and he fought again. The fear of fear fell from him; for the Fire of His Presence touched his heart and he declared:— "His Grace hath made me fearless!"

He hath written his name in compassion and sacrifice. It is a name which shines as a star in Heaven. And meditating on him, methinks, I hear his voice speak to this humble servant:—

My child!
We are not here, to dream
and drift!
Stand up! Speak out!
And bravely act!
Behold! the King of kings
Standeth at thy door
And asketh thee,—
To win the Freedom that
beats
in service of the poor and
lowly ones!

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GURU GOBIND SINGH

Greatest Prophet and Karamyogi of his times

By : Dr. SUEHBIR SINGH KAPOOR,
Director Principal Khalsa College, London

Guru Gobind Singh, the tenth Nanak and the last prophet of the Sikhs was born on Saturday, 22 December, 1666, at Patna in Bihar. His father, Guru Tegh Bahadur, the ninth Guru of the Sikhs, had left the Punjab in 1667 with his entire family for a tour of East when Guru Gobind Singh was conceived at Allahabad. Guru Gobind Singh was the only son of his parents.

Like the three wise men who saw a Star in Jerusalem, at the birth of Jesus, a Muslim saint Pir Bhikan Shah saw a bright Star in Patna at the birth of Guru Gobind Singh. Soon after the saint set off for Patna to pay homage to the Divine child.

The childhood name of the Guru was Gobind Rai. He became Guru at the young age of 9 when his father was tortured to death by the ruling Mughals. From the age of 9 to 41 when he breathed his last his life had been occupied fighting the Mughals against justice and tyranny.

Gobind Rai had his earlier education at the local school in Anandpur. Later he became scholar in Persian, Sanskrit, Braj and Arabic languages. He also became an exponent of the religious books of the Hindus, Muslims and Buddhists. He also learnt archery, shooting and horse riding and is known as the best army general of his times.

Gobind Rai got married at the age of 16. He had four sons.

Most of his life he lived at Anandpur in Punjab. Few years he lived at Patna Sahib in Himachal Pradesh. He passed away at Nanded in the South in 1708 A.D.

MISSION

Divine Responsibility

In order to get a right perspective of the Mission of Guru Gobind Singh, it must be remembered that Guru Gobind Singh was:

- A. an heir to a religious throne
- B. ordained by God to uproot evil and administer justice and
- C. to declare the Mission of Guru Nanak fulfilled.

The Guru was confronted with a difficult and complex task of upholding a faith which had been created by Guru Nanak and nursed by his successors. He had succeeded in that religious and spiritual office which involved innumerable responsibilities, far-sightedness, dynamism, courage, fearlessness. He had accepted this role with great enthusiasm and challenge. He was a man of destiny in his own words. The Guru affirmed:

"The Lord sent me for righteous sake,
On this account I have come into the world,
To extend the faith everywhere and,
To seize and destroy the evil

and the sinful
Understand this, all holy men in your hearts,
I assumed birth for the purpose of spreading the faith,
For saving the saints and for exterminating all tyrants."

His prime Mission was to formalise the concept and structure of the ideal man as put forward by Guru Nanak and by the other 8 Sikh Gurus.

The concept of the ideal man as established by the first nine Gurus was, in a way, extended, chiselled and polished by Guru Gobind Singh through the Creation of the Khalsa. It was certainly not a departure from the fundamental Mission as presented by the first nine Gurus. The extension was an evolution.

The Ideal Man

The Ideal Man of Guru Gobind Singh was an embodiment of the greatest virtues—Truth, Justice, Compassion coupled with Valor and Fearlessness.

He named the Ideal Man as Khalsa. The new method of baptism to enter the Brotherhood of Khalsa, the Commandments which the Khalsa must follow and the Code of Conduct of the Khalsa, all these were demonstrated and presented to the Sikhs on 30th March 1699 at Keshgarh in Anandpur in the presence of more than 50 thousand people. On that day more than 20 thousand people were baptised and entered the Forum of Khalsa.

The Khalsa as formulated by the tenth Guru was a group of saints plus soldiers. An army of a very high moral character. Thus along with the spiritual teachings and family lifestyle of the house of Guru Nanak, the tenth Nanak infused in the followers of the house a new spirit of self-sacrifice, fearlessness, bravery, boldness, truthfulness, benevolence, brotherliness and graciousness. According to the Guru, these were to be the requisite attributes of the Khalsa. The Khalsa was to be a tough saint. His identity with the Khalsa was to the point of asserting that:

"Khalsa is my true Guru
Khalsa is my perfect teacher"

His respect for the Khalsa is nowhere better seen than in one of his compositions:

"All the hatred I have won against tyranny,
I have fought with the devoted backing of these people."

*I was born to serve the Khalsa,
through whom I attained eminence.
What would I have been without their kind and ready help?
There are millions of insignificant people like me."*

To the Khalsa his basic command was to worship One formless and deathless God. He forbade the worship of idols and human beings. To prevent his own worship by his followers he warned them:

"Those who call me Supreme
God shall fall into the pit of hell
Know me as his slave only and have not the least doubt of that.
I am the slave of the Supreme
Being and have come to behold the spectacle of the world.
What the Lord told me, I tell the world and I will not remain silent through the fear of mortals."

The Creation of the Khalsa

To create the Khalsa Brotherhood and to announce the completion of the Mission of Guru Nanak, Guru Gobind Singh appeared before a huge gathering of the Sikhs at Keshgarh (Anandpur) on 30th March 1699 A.D. The Sikhs had been ordered to come to Keshgarh with their hair and beards unshaven. In front of this huge gathering, in a very firm and commanding voice and raising his sword aloft, the Guru stood up and asked whether there was any amongst the gathering who was ready to lay down his life for Dharma (faith/truth). It was an unusual and unprecedented call. By it the Guru did not mean his disciples to come forward and offer their lives for him, for that they had already done in hundreds and thousands. A number of battles had been fought, first during the times of Guru Hargobind and then in Guru Gobind Singh's own times where in very many followers were slain to save Dharma and the faith of Guru Nanak. In almost all these battles both, Guru Hargobind and Guru Gobind Singh had exerted a powerful influence on their followers. By leading almost all the battles and fighting side by side with their followers, both Gurus had won their utmost confidence, loyalty and devotion much before the creation of the

Khalsa. Thus the present call was of a very different kind. It was absolutely impersonal in nature. Sacrificing oneself for an ideology was certainly unique in its character. The objective before the Guru was to create a Brotherhood which would ever be ready to stand against evil and tyranny in every shape and form and who sacrifice themselves only to God. Thus, when the Guru asked for "Heads" (sacrifices), it was an impersonal demand, as impersonal as the sword (powerful attribute of Guru Gobind Singh's concept of God) was or as Dharma was. The surrender of lives to the sword symbolised complete effacement of self in the service of God.

Few moments after the call, one after the other, five Sikhs stood up and offered their lives for the Dharma. They included: Bhai Daya Ram, a Khatri (businessman) of Lahore, aged about 30 years, who in the last days of the Guru took the Guru's historic letter, known in the Indian history as *Zafarnama*, to Aurangzeb, the emperor of India, and lived with the Guru at Nanded till the Guru's death; Bhai Dharam Singh, a Jat (agriculturist) from Delhi, aged 33 years, who later became the Commander of the Guru's Army and also remained with the Guru till his death; Bhai Mohkam Chand, a washerman of Dwarka (Gujarat), aged, 36, who later died fighting heroically at Chamkaur; Bhai Sahib Chand, a barber from Ajmer, aged 37 years, who also died fighting bravely at Chamkaur, and Bhai Himmat Rai, a water-carrier from Juganpath (Orissa), aged 39 years, who also died fighting fearlessly at Chamkaur.

After the unconditional surrender to the Guru, the five heroes were taken into a tent, robed in new shining yellow uniforms, garlanded and brought back into the assembly, to the surprise of all, who had thought that the five were killed by the Guru. They were then administered the new baptism of double-edged dagger. The Guru hugged all of them and called them as his Beloved Ones (*Pani-Piyaras*). Individually, each one was called a Singh (lion) and collectively they were given the name of Khalsa, into which the Guru himself begged to be included and was baptised and initiated as the sixth. During the first few days of the month of April 1699 A.D. some eighty thousand men received the new baptism to join the order of the Khalsa.

Thus was created the Brotherhood of Khalsa. Just as the Guru was the chosen Prophet of God, deputised to punish the wicked and vicious people, so the Khalsa was to act as the Guru's proxy to carry on the Mission of the Guru for ever.

TEACHINGS

For the guidance of the followers of the house of Nanak the Guru prescribed a Text of Principles compiled by himself. The Text contained a Code of Five Commandments, each governed by five rules.

Belief In One God

The fundamental belief of Guru Gobind Singh, like all other Sikh Gurus, was based on the philosophy of idealism—that there is only One Reality, One God and that all that exists arose from the function of that One Reality and must eventually merge into that One Reality. God is everywhere and is ever-existent. He is the sole source of existence. As a spark cannot exist without fire, similarly soul cannot exist without Him, the Creator of endless flow of individual souls. He is both matter and spirit. In the Guru's own words:

"He is the absolute. One, the invincible and the imperishable Lord. His light manifests itself in many worlds."

"Some live in water, some on land and some fly in the skies."

God made them and He will destroy them too.

As light blends with darkness and darkness with light,

So all things have sprung from Him and shall unite in Him."

Belief In The Guru

Guru Gobind Singh, like his predecessors, laid great stress on the need of a Teacher-Guru to help in the communication with God, and warned not to give, under any circumstances, the position of God to the Teacher-Guru.

He himself stated in unequivocal terms:

"...Whoever regards me as Lord,
Shall be damned and destroyed."

In the Sikh Scriptures, the word "Guru" has been used to atleast three senses. Firstly, it has been used for God Himself. Secondly, it has been referred to as Teacher-Guru and thirdly, the Guru is referred as word of God—The Nam.

Guru Gobind Singh proclaimed:

"I will pay no regard to any one but God, what God told me I will do."

I will worship only His Nam, who is our Protector from evil.

I will meditate on the Nam of the Immortal One,
And obtain the Supreme Light..."

Belief In Guru Granth Sahib

On 6th October, 1708 A.D., Guru Gobind Singh assembled his followers at Nanded and told

them that the line of Teacher-Guru was in end with him and the Sikhs were, thereafter, to look upon the Granth (Guru Granth Sahib) as the symbol of Nam. In his last farewell message, the Guru told the Khalsa:

"I have entrusted you to the Immortal God... I have infused my mental and bodily spirit into the Granth Sahib and Khalsa should henceforth obey the Granth Sahib. It is the visible body of the Guru."

Belief In Freedom

Freedom refers to a state of being free. Broadly it includes freedom of action, freedom of thought and expression, freedom of religion and freedom of way of living. The Khalsa was commanded to believe in total freedom. Freedom in this context meant doing good to oneself and for

others, avoiding evil at any cost, living in peace and letting others live in peace, obeying the just command of the Government in power and rising against all injustices and tyranny. The wearer not to do anything against the erosion of his faith and pledged word. It is as ridiculous to wear them without practising the virtues they represent. Without a good life and excellent moral character, these symbols have little meaning. Therefore, the devotee's life should show in practical living the great qualities which the symbols stressed. The symbols are five in number.

Uncut Hair

The hair of a Sikh is a symbol of his vow to live for the love of God, a vow to seek immortality through contemplation and action, a vow to dedicate mind, body and soul at the altar of truth, justice, freedom, for which

the Gurus lived and died.

Steel Bracelet

A bracelet is of round object without a beginning and without an end. It is symbolic of faith, without which religious life is inconceivable. It reminds that a Sikh must lead a life, guided and supported by faith in God.

The Drawers

The underwear, to a Sikh, suggests that a Sikh must play the role of a saint and soldier in social and political life. He is a religious man ready to perform all secular duties. Holiness for him is to be expressed in action and restraint, more in smart and sober dress than in cynical other-worldliness.

The Comb

The comb is needed to keep the hair clean. It signifies that the long hair of the Sikh must

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Guru Gobind Singh was a lawgiver in the pulpit, champion in the field, a king on the masand, and a fakir in the society of the Khalsa.

always be kept clean and tidy. Matted hair and dishevelled hair is not permitted as it is a sign of lethargy and uncleanness.

The Sword

In all societies the sword has been an emblem of dignity, power and self respect. Guru Gobind Singh made it a symbol of Khalsa as it was needed for self defence and for the protection of the weak and the oppressed. The Guru commanded the Sikhs to revere the sword and to use it in good cause only.

Five Vows

The Khalsa Brotherhood had also embodied the acceptance of certain bows-negative imperatives; a solemn duty not to commit any Guru's teaching emphasised that religion should preach tolerance and love, not hatred and violence. People should be free to choose their own religion and way of life. Here on the one hand, Guru Gobind Singh preached discipline and respect for law, on the other hand, he taught resistance and war against oppression and despotism. Commenting on this point, the Guru wrote to emperor Aurangzeb:

"Your Commanders, who had taken the oath (not to disturb us), attacked us from the back without a moment's notice with arrows, bullets and swords."

"In this desperate situation I was left with no other alternative except to jump into the battle and face the onslaught... I too, was compelled to take up the sword and fight... when all other possible remedies fail, it is but lawful to resort to the sword."

Democracy

The unique community of fearless saint soldiers, the Khalsa Brotherhood, was established and administered by Guru Gobind Singh on the basis of a staunch belief in democracy. Guru Gobind Singh was the first Indian leader who taught democratic principles and made his followers regard each other as 'Bhai' (brothers) and not by Gurmata (majority vote). The Guru had stipulated that the future heir to human civilisation was not the genotype, a racial group, not the phenotype, the votary of a language for the elect; not the behaviour type, the traditionalist, but the democratic type, one who believes and follows up values meaningly

manifest in the conscience of mankind. He founded the Khalsa Brotherhood with these ideas in mind, and was thus surely a true forerunner of modern socialism.

Five Symbols

The Sikh Forms (symbols) were not conceived in a spirit of exclusiveness, or as essential to the spiritual advancement of individual souls. They were simply intended to serve as aids to the preservation of the corporate life of the community, and any man who likes to serve humanity through the Sikh Panth can wear them.

The Sikh history stands witness to the fact that these Symbols have effectively helped the Sikhs to live and die together and to keep their ideals unswayed even in the times of the greatest trial. Undoubtedly, the Symbols are very important as an indication of the type and personality of an individual. They constantly remind of the following heinous sins:

Vow not to remove body hair
Vow not to eat kashier meat
Vow not to smoke
Vow not to worship tombs, graves and relics of cremation and cherish superstitions
Vow not to indulge in adultery

Five Deliverances

For the Khalsa, Guru Gobind Singh recommended five deliverances:

Janam Nash

(deliverance from the shackles of caste system):

In the Khalsa Brotherhood all Hindu castes are blended on a democratic basis as all are regarded equal. Though there had been numerous reforms in ancient times who tried to remove the evils of caste system from the Indian soil, each time the disease had outstripped the remedies. But for Guru Gobind Singh it can be said that he has no parallel in the Indian history to the way in which he elevated the low caste. He exalted them by placing the real power in their hands. Under him they wielded the sword and acquired the dignity that goes with the office of Army men.

Sharam Nash

(The deliverance from hereditary professions):

Guru Gobind Singh's new baptismal ceremony brought about an immediate and absolute break with the past. It gave the Khalsa new hope and emancipation from

the hereditary professional restrictions.

Dharam Nash

(deliverance from previous practices and traditions):

The Khalsa Brotherhood was the bridge the Guru constructed across the gulf of hate and misunderstanding among the different warring creeds. It brought about harmony, peace, and reconciliation in place of strife, enmity and animosity. It taught true religion and true religious practices in place of useless rituals and meaningless customs.

Karam Nash

(deliverance from the past deeds):

According to Guru Gobind Singh, the past deeds can be pardoned by God's grace and the sinners can be absolved of their sins.

Bharam Nash

(the deliverance from all the superstitions, taboos, rituals and austerities):

The Khalsa is not to believe in any rituals. The belief and worship of God does not require the observance of any rituals. The Guru deplored any sort of religious hypocrisy.

Rules Of Conduct

The Khalsa is to practice the following Rules of Conduct:

Life of honesty
Life of truth
Life of restraint
Life of a householder
Life of religion

TRAVELS

Unlike other world Prophets, Guru Gobind Singh travelled widely. He was born in Bihar (East of India). Lived most of his life in Punjab (North of India) and passed away at Nanded (South of India). A large number of places in the States of Bihar, Uttar Pradesh, Punjab, Himachal Pradesh, Rajasthan and Maharashtra are directly connected with him. Four out of five Takhts of the Sikh nation are connected with Guru Gobind Singh. Takht Patna Sahib, where Guru Gobind Singh was born; Takht Kesgarh Sahib, where he baptised the Khalsa; Takht Damdama Sahib, where he compiled the final version of Guru Granth Sahib and Takht Hazoor Sahib, where he breathed his last.

BATTLES

Guru Gobind Singh fought about twenty battles in his life of

42 years. Nine of these battles were fought before the Creation of the Khalsa and eleven after its Creation. All these battles were fought for survival as the Mughal rulers of India and the kings of small Hill States had sworn to crush the Guru and annihilate the Khalsa Brotherhood.

According to the Sikh thought it is the union of meditation and power which can sustain the world. Complete renunciation and extreme power were both rejected by Guru Gobind Singh. He had created a saint who could wield the sword against injustice and tyranny. For a saint to wield a sword is not new to the history of world religions. In Hindu religion, both Rama and Krishna were Kshatriyas and in their own times played the part of war heroes to save good from evil. Judaism, and Islam, from its very inception, were nursed under the shadow of the sword. Moses the Prophet of the Jews and Mohammed the Prophet of the Muslims had to fight a number of battles in their life times for survival and for the spread of their faith. Christian kings, too had to resort to the sword for the survival of their religion and for its spread in the West and the East.

The concept of the saint-soldier in the Sikh thought, envisages that Bhakti (saintliness) without shakti (power or strength) becomes pitiable and debilitated and fails to survive for long. It becomes too weak and too vulnerable. On the other hand shakti without Bhakti breeds fanaticism and authoritarianism. Thus an ideal situation is of a saint-soldier.

PERSONALITY

Guru Gobind Singh was a unique personality of his times. He was a Prophet, a saint, a poet and a military general and in every role he was par excellence. His personality can be summed up as:

Apostle Of Human Unity And Brotherhood

At a time when, because of religious differences, hatred and intolerance the Indian society was torn between low caste and high caste between kafirs (infidels) and mulech (Muslims), Guru Gobind Singh raised his voice against all this and said:

"The temple and mosque are the same; the Hindu worship and the Muslim prayers are the same;

All men are the same; it is through error that they seem different."

Akhal and Akhal are the same; the Puran and Quran are the same;

They are all alike; it is the one God who created them all."

A Prophet

He was a Prophet. His teachings equal, and in many respects surpass, many world Prophets.

Unlike many of them, he did not claim himself to be God. Like Jesus he claimed himself to be God's son and like Prophet Mohammed he referred himself to be His servant.

He said:

"...Regard me as His slave.
And have no doubt whatever
of this:
I am servant of the Supreme
Being,
And have come to behold the
drama of this world."

Social Reformer

He was a great social reformer. He abolished social distinctions and gave practical effect to the doctrine that the lowliest is equal with the highest, in fact as in creed, in political rights as in religious hopes. He fused all the four castes in one Brotherhood, the Khalsa.

Statesman

He was an unparalleled statesman and administrator. His rule was based on love and justice and his policies were based on truth and morality. He was a strict disciplinarian.

Householder

Like other Sikh Gurus, Guru Gobind Singh was also a householder. He was a obedient son, a considerate father and a loving husband. Family life is one of the pyramids of the Sikh faith. Celibacy and renunciation have been rejected by the Sikh Gurus.

Patriot

Guru Gobind Singh was a true patriot. He was filled with unbounded grief at the abject slavery to which his countrymen had been degraded. He sacrificed his whole family. His father, his mother, his four sons and everything else he owned or belonged to him at the altar of freedom of his people. He was indeed the greatest soul ever born in this world.

Karam Yogi

Guru Gobind Singh was an ideal of every one. He was a perfect example of an exemplary Karam Yogi. Service of humanity and the service of God was his motto. Bowing in front of the five Beloved-Ones whom he himself had baptised was a startling example of his greatness. When he was ambushed at the fortress of Chamkaur, he surrendered before the Command of the five Sikhs and left the fortress in the dark of the night.

He was a lawgiver in the pulpit, champion in the field, a king on the musand, and a fakir in the society of the Khalsa.

When the time for his final departure came, he told his followers not to mourn for him and he gave them his last instructions:

"I have entrusted you to the immortal God. Ever remain under

his protection and trust no-one besides. Wherever there are five Sikhs assembled who abide by the Guru's teachings, know that I am in the midst of them. He who serves them shall win his reward—the fulfilment of his heart's desires. Read the history of your Gurus from the time of Guru Nanak. Henceforward, the Guru shall be the Khalsa and the Khalsa the Guru. I have infused my mental and bodily spirit into the Granth Sahib and the Khalsa."

Thus it can be said that the Guru always lives in the Granth Sahib and the Khalsa. The Sikhs firmly and wholeheartedly believe in this, their unique heritage. They have undergone periods of great prosperity and adversity but they have always survived to make the spirit of the ideal man, Guru Gobind Singh, manifest in all that they do and say. May Wahiguru always bless their endeavours.

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Guru Gobind Singh's Amrit

THE ETERNALISING LIBATION

By : GURU BRAHMA SINGH 'BRAHMA', AJMER

Amrit—Soma—Santvani (Sanskrit); Homa (Zend)—life enduring sweet poisons (Aab-e-Heaven—Aab-e-Hyvat—Ma-ul-Hyvat Akseer (Arabic), life prolonging nostrum; Nectar (Greek)—beauty and life longevous beverage of gods and many more such a phraseology existent in this wide world in almost numberless dialects and languages of men something which man has been thirsting for from the day of the dawn of human species for warding off death, life extirpative or obliterative dreadful agency to see that his own precious life and that of his own dear and near ones plus his own kine and cattle but nowhere these terms have been found purporting to mean, except life enduring causes, to add imparting the virtue of Chivalry—Shaurya—Khatryata—Jurat—which the peerless visionary Guru Gobind Singh's Amrit—Pahul—Sanskrit Pahar—the gift labauruk—from elders to the loved ones, mean in action. And my this a wee bit endeavour pleas before the worthy readers, the genesis and comparative uniqueness of this *Pahul* to appreciate the glory and greatness of that *moodi-inventor*, Singh-e-leop denier, and Khawre-e-(Khazanchi) Amrit (Guru Gobind Singh and his *Pahul*, that remains a challenge for those who exercise a *Changal* to mankind.

And the Gurukuni witnesses the only source of Amrit the Guru—

Sur nar man jan Amrit khoj-dai

So Amrit Guru tay paeyan.

Add the Amrit which the gods, great men, sages and the God-realised souls hunt for that Amrit is gotten from Guru (the Enlightener), only.

And Guru Tegh Bahadur speaks of in unambiguous terms of dreadful death—

*Bhaey marhay ku bharat nation
Teh chinta tau jaara,
This fear of death keeps clinging*

This agony continue my being singing.

And see further how Guru Tegh Bahadur's only Khatryatra packed son Guru Gobind Singh vowed to eradicate the dread of death from the body of his *ummat*—the followers—

Death—Yama—Israel—has been, all along, scaring in the face of man for his annihilation and few, very few, have countenanced this terrible god smilingly. Immortality, deliverance, salvation, moksha, nijast from the tangles of Death is the tabuist instinctive urge of human being it is in interminable cry of man ethical or thetical, read any scripture of world faith.

Earlier in the Vedic Age, something like one thousand nine hundred and sixty million

years, Elements of Nature were man's foes. He feared Mighty Agni with singing teeth; he dreaded Indra, the Weilder of Thunderbolt, he apprehended Marut, the breather of storm and sleek against whose blowing heavens and earth shivered like a peepul leaf, he begged Lord Varas whose paeans in praise he sang in uninhabited valleys and woods for the protection of himself and what he seemed to possess for transgression of his laws. They all sought for some sort of penances to save him. And beauty is his all these lamentation we now worship as unparalleled wisdom of Arjuns, termed as Vedas, the Gyan—the Knowledge.

Somehow these belligerent elements became Arunas-devils and started hunting against Devas—the virtuous. They began der-churning the oceans—*Kar-Mandhan*—in search of some prophylaxis to plumb out the Amrit, an amrit turning potion. In this enterprise, they made *Madhana*—the churning lathe—of the mountain *Mera*. They made *netra*—churning rope or belt of *Vasuki*—Serpent god. Their harvest was mythical 14 *Ratnas* or jewels. This prized acquisition; oft mentioned in the Shastras, oft repeated on the church pulpit, yet never been seen by a mortal eye. The last and anxiously looked for product was *Dharantri*—the divine physician, who emerged carrying a gold pitcher containing Amrit. This mythical nostrum, begotten of a painful labour of *Snagar Garbha* the watery-voorb, turned to be a disquietive agent and a bone of contention between the gods and their anti-gods. They fell out. The evil prevailed. The devils snatched and made away with the prized pitcher. The ubiquitous *Kurunakur*—Merciful—Lord Vishnu, true to his godly tradition, incarnated as *Makhi*—the heavenly Bewitcher—and traduced the fickle minded devas with hercasthetic grace. She got the vessel back with her prowess of uni-lateral arbitration to the soothing and entrating devas. In this strife wherever the drops of Amrit fell on the surface of the Dharti-Maata, the places became *Tirtas*—the Savours—sacred tanks to wash the sins of the progeny of those gods and their foes or friends, call them what you please.

The fourteen *Ratna*—Jewels—are—

- (1) *Ameva*—Amrita—Nectar
- (2) *Varan-Shraab*—Wine (3) *Chandmah*—Moon (4) *Ratna Dheni*—Eysian Cow (5) *Uchastara*

Ghar—Sublime Horse (6) *Airavat*—Haathi—G J Raj—King Elephant (7) *Rikh-Zahar*—Poison (8) *Lazm*—Wealth (9) *Phanvari*—Physician (10) *Khushrak Bani*—Jewel (11) *Gandive Shamk Conch* (12) *Kulap Brikh*—Toobi—Liyian Tree (13) *Rambha*—Nyayph (14) *Sarang Dhanesh* Bow.

Please mark the mythical romanticity of this Hindu Amrit which has never been tasted from that day lost in memory shrouded anti-quity.

Earlier two and a quarter millennia ago, Alexander the Great, after his proud profession of being a World-Victor, felt deeply inquisitive and keenly thirsty to take a sip of Aab-e-Hewaan to defy the dreadful Death to embrace immortality to enjoy the fruits of unmatched callistheas of his sword ingenuity and fertility of his brain. After a wise counsel, he sought for Hazrat Khizar (ever green or accepted to have been encasing his life every five hundred years Semitic belief) the mythical custodian of Aab-e-Hewaan. After subjecting himself to an arduous and hazardous interminable journey, in an defied span of time, they succeeded in locating the pool of *Aab-e-Hewaan*, in the dark deep caves of the Caucasian mountains. Much to Alexander's horror and mortification, his enthusiasm to his immortality, was called when he sighted a numerous crowd of human beings, immobile and inert, earlier tasters of the elixir, simply blinking their eyes in listlessness, and torpor, awaiting in painful contention for the last Day of Reckoning for their ultimate Deliverance. In fact, they were in *Berechh*. Only their hearts heave with *Prana*—breath, to show they were living. Of course, true to its professed efficaciousness a sip of the *Aab-e-Hewaan* had bestowed on them coveted sterilised existence but it had rendered them divorcees of all *manav*—manly—virtues which make a man self, reliant for him and his kith and kin, plus the society around him. Alexander returned empty bonded to face Death as a man which he encountered on his back journey after his utter disappointment with Porus, king of the Panchal Desh—Punjab, in the year 323 B.C. A Persian couple well summons up this event—

*Taki dashtam-e-atmat ra che
and az rahebr-e-kaumil
Koh Khizar az Aab-e-Hewaan
tishna labb aerad Sikander
ra*

What boots a luckless man even from a perfect guide

When Khizar brought Alexander thirsty back from the Amrit Pool.

Please mark the mystic hunt of Semetic Elixir and its inefficacy.

This is how the pagents were supposed to have come by their most unscientific and mysterious nectarean draught—Amrit Aab-e-Hewaan which probably no mortal lips had ever sipped.

We now come to know of the Amrit which was a living actuality packed with spiritual and temporal forces and dynamism, a sip of which turned sparrows into hawks and jackals into lions. It was a visible history and no fiction. It was meaningful *Punar-Janam*—rebirth—twice bornship (explanations later) and Maulana Jalaluddin Rumi-born 1207 A.D. founder of Mauleya Sud Salsalab of Whirling Dervishes in his Mathnawi Muavil—a Qara'n in Bahavi sings—

*Chin dayam baar adam-zada
hizoud
Paayih khul bar Khirqe-
ilaha nihoud*

When a man is born twice
He plants his foot on habits evil.

This Khalsa Amrit neither led to dissension nor to any stupidity or torpor. This never turned any mortal thirsty. It was here a complete transformation: a real shedding off the old and putting the new—not merely a *jamaal* but *Jalal* also; a physical ringing out the old and ringing in the new. And incidentally it was a New Year Day of Basukhi.

*Vairakth bhala saakha ver
kany*

When the entire arboreal kingdom reflected itself in fresh foliage, flower and fruit, this Amrit was researched and administered by a Divine Psychia—trist Guru Gobind Singh—the Dispeller of Darkness—Gana Dhaara—Faujan Waqia.

Guru Gobind Singh from his vast and intensive study of Aryan and Semetic biological lore for a period of over a decade at Paonta—Poonth—in its ayman and repereat surroundings, on the banks of Juma, came to the novel decision of reconstructing the eternalising potion-Amrit-on the analogy of the Shiva Purana's ancient *Sangor-Mandam* as earlier depicted. The great visionary, in reverence to the Divine Delegation.

*Sant Ubaaran-Dushi Sangham
Uplift of the virtuous and
decimation of the devilish*

Aimed at the podium which in addition to its potency of man's spiritual metamorphosis, its result must equally be efficacious for the rejuvenation and regeneration of the chronic socially and politically afflicted and paralysed Hindu masses. It was all a single-headed enterprise. Symbolically of the *Meru*, he used his double-edged-All-Steel-Khanda (sword) and churned it as *Madhura* in pure water in a All-Steel Baata, Bowl representing the great Saagar, infusing it with the intonation of with Divine Word-*Kalan-e-Elahi-Guru-Vaani* of his great Guru ancestors combined with his own universal martial poetic compositions, Guru's divine consort Mata Sahib Devan, fully conscious of the true Vedic Yajna observances was not behind to add his part and added *Paasas*—sugar puffs—to the stirring water sweetening it to impart taste of love and harmoniousness in the community of its users. And thus the Pauch-Astit was ready.

And the great Messenger of hitherto unknown Lagan-All-Steel-Sark-Lah—the Indestructible Steel-sang out:

Akhal Purakh ki rachha hamari
Sark Lah ki rachha hamari

O Thou the Omnipotent: I am in Thy refuge

O Thou All-Steel: I am in Thy refuge.

And the readers may please know that like wood to Jainism, Lahu-Iron utensils were untouchable to Hindus and the Great Innovator not only invented his *Amrit* to bring Untouchable mankind but also to be one with higher classes sanctified their untouchable utensils which only the poor humanity can now use with pride and love. What a rare Man now walked on the Earth with those whom the great Bhadr Aryans dreaded even to touch.

The Great Washer of the sins of mankind, had invited all Nanak-Pautnis—Nanak's *Ummat* (followers) from every nook and corner of Bharat-Hindustan—with living faith, on the Baisakhi Day, to re-inforce the *Churan-Paurani*, customarily ministered by earlier nine Gurus. It was a unique novel experiment for the retrieval of the lost glory and the greatness of the rich spiritual and temporal heritage of the Aryan-Hindus and to enable them to relive in the sunshine and glow of their ancient lore and culture.

Unknown to the annals of mankind earlier, here was a General, a meaningful scene of the ancient *Surya-Mula*, the direct descendant of Karyada-Puroshotam Sri Rama Chandra—the fortieth descendant of the Great Ikshvaku and like that of the Great Mesias-Jesus-the Christ, the descent forty-second of the descendant of Adam—the

First Man, unassisted by any mortal but only the Maha-Akaliha, rose on his pulpit to ferret and glean out of the mammoth concourse of sark and drops of the Hindu *reer-heen*—spiritless society, grains of some residue chivalry to rebuild his soldiery who could be a mono-lithe challenge, with a small sip of his *Amrit* to the great Mughal Empire, the perpetrators of unending hegemony of its spiritual, social and political bondage. And equally in whose self-esteemed castigation a Hindu was a *Dudh* (thief) and *Kafir* (unbeliever). To this congregation of merely 30,000 inquisitive and awe-struck humanity, Guru Gobind Singh repeated Guru Nanak's message to test if it lived still in his *Ummat*:

Jau tau prem khelen ka rhaa
Sir dhar talae galee meet naa

It mare pair dhareejay
Sir deejay kaun na keejay

Would ye long to sport the game of love

Pop in my lane with thy head on thy palm;

If this path ye chance to tread

Shove in thy head; with any tear washed.

And as the holy Qura'n earlier spoke:—

"And we never sent a messenger save with the language of his folk, so that he might make his message clear for them. Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty and the wise (Sura-XIV).

Guru Gobind Singh made home to them in the language of the folk, they understood, and

in the chivalric *mudra* gestures, their eyes could suck, explain how their earlier preceptors—Guru forefathers, for over 200 years, poured their blood in accordance with the prevalent shastroic teachings in their sanguine and sincere hopes and faith that the alien rulers would be amenable to the call of the Truth and Wisdom and realize the folly of their bigotry and fanaticism but to no avail.

The Great Psychiatrist when he measured that his exhortations had breathed through the veins and hearts of the congregation and their faces gleamed with reflections of spontaneous reaction, with lionly roar he drew his shimmering *Bhawani*—sword—and demanded *balidan*—sacrifice of one head to be a foundation block for the edifice which he had planned to build a new to damn

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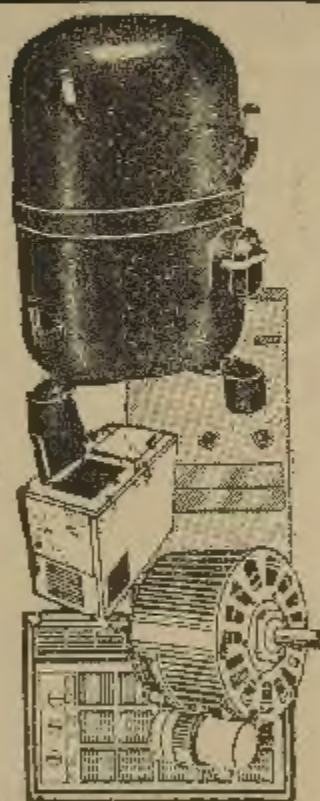
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the current of Zulm gathering clean all their ancient visible heritage. On repeat demands five brave men of different sections of the Hindu society and geographical location offered their heads—their prized possessions—one by one, singing with Hafiz, the great Sufi Saint of Shiraz. —

*Zahay qismat kash Hafiz rust
as duniya-n-ahla
No sayad hech dar chasimash
dogir khukar-tar-e-kiamt.*

It is the pluck of Hafiz that
He is delivered from here and
hereafter

His gaze now loveth sought
But the dust of Thy lane.

But here was not the dust of the Beloved's lane but the razor sharp double-edged *khanda* of the Divine Beloved that flicked the heads of the lovers.

Before Guru Gobind Singh commenced initiation of his Amrit to the brave profferers of their heads, he ordered fresh water to be fetched from the ancient *Satluji* in a metallic vessel (*gaganar*). He washed his lotus feet in the water, recited the *ardasa*—his orison—tightly sealed the wash back into the *gaganar* ordered it to be carried back and buried deep in the river, meaning that the ritual of *charan-paual* current since the days of Guru Nanak (1469-1529 A.D.) founder of Sikhism—the undaunted lamenter of alien bondage of Hindostan—had ceased to be legal tender thenceforward and stood replaced with *Khanda-e-Ka-Amrit*—

*Nij charan pakhuil saugray
daara
Kar band lakhaz mukhar sir
kara
Sawalbrava maohet amaanat
dhara
Khanda-e-ki-pahul hukam kara.
(Mehnu Prakash)*

His lotus feet in the water he
did bathe
And bath the wash in the
vessel paid;
He closed the vessel and had
it sealed
And ordered it back in the
Satluji laid;
Khanda-e-Ka-Amrit he did
administer anew
And demystified his elders'
custom decayed.

*Charan dhavye rahras kar
charanmantri Sikhon palaava
(Blair Gordon)*

Washing the feet, the wash-
charan-Amrit—was minist-
tered to the Sikhs-mureeds.

Guru Gobind Singh, there-
after, brought the five obnoxious
nouns who had proffered their
heads in the cause of righteous-
ness imbued with faith and non-
chalance for life in front of his
pulpit draped in *Pitambar*
Patram—yellow robes—bedecked
with long *kirpan*, an inexpressible
Sacrament a relic of Holy Con-
venant—a symbol of May't-

between the Guru and the Sikh
along with four other *tahsuruks*—
pahurs—gift of *Kashas*, (*nashorn*
hair), *Kungha* (comb), *Kara* (steel
bracelet and *Kachha* (shorts-under
wear), before the anxious and
searching crowd for his novel
baptismal *Amrit-Punar-Janam-Pahul*
Chhakus—*Peen pahul khanda*
dhara hooye janam nibela—rite.
He gave baptismal potion five times
to drink, five times he sprinkled
into their eyes, and five times he
poured it on their lush head hair,
one after the other. He imparted
to them Guru Nanak's mystic
Word-Logos—*Waheguru*—the
unfading *Nyam* Masile and
giving them re-birth, and renam-
ed with the title of Singhs-Lions.
This cathartic process rendered
them washed of all sins with
which they were shown to have
been born and other pathological
ills and rendered them immune
and fearless to embrace Death
with smile on their faces. They
were no *Jivan Mukta* Living
Redeemed-Death would be for
them a thing of mockery. Their
inner longings for the *Dharma*
Yudh—to free their mother land
and their religion from the *Yavan*
hegemony at the beck and call
of the Guru was uppermost. They
were ecstatic with *Mukh mein*
Naam chit madh padh bichagrey—
Waheguru in their lips and
thought of *dharma-yudh* in their
hearts.

The residue of *Amrit* in the
bowl was given to all the five
Panjas to drink collectively.
They, thus, all welded into one
whole-spirit de corps to should-
er every burden of the country
and faith collectively. It is a
biological verity that the linkage
through ling and mukh mouth
and sex is the most cohesive and
unfading relationship.

And how the Upanishids
define *Jivan Mukta*—Salvation
in life which consists in the
attainment of salvation and
freedom, by being endowed with
the wealth of *Gyan*—knowledge
and understanding of the Truth,
and in seeing and considering
everything of this world as one,
inspiring to God and not to
ones self, all deeds, actions,
movements, behaviours, whether
good or bad, and in regarding
one self, together with all existing
objects as in complete identity
with the Truth.

And length and space are
handicaps for me to show how
the *Panj Piaras*—five Beloved
Ones—who were baptized as
described above were in word
and deed in total consonance with
Upanishad's eternal teachings.

And helieve me each word of
Gurubani—*Kulam - e - Rahmani*—
Shahid-e-Rahmani—stirred by
Murhid-e-Kaamil, *Pooran* *Gurm*
with steel against steel with his
vision on his All-Sieal mystically
generated into the sweet water
hegotten in the psyche of the
Sikhs or *Piaras* thousands, thou-
sand different currents and

waves of diverse colour and
Tejaseya—alchemy—hot, warm,
cold, sweet, piquant weaving
within themselves like that of the
oceanic currents racing restlessly
under the sea surface, invisible
to human eye, of *Sauraya* and
Shabedi, *Chivalary* and *Sacrifice*
and opened within their *Antah-*
karna—heart of the heart—
hugest libraries of the knowledge
of unread books which they
otherwise would imbibe never,
never, never in their human
lives.

And this miracle maker was
the *Pahul* of the Dasseem *Guru*.
Alas—Aghias; we the ungrate-
ful now care little.

The *Five Piaras*—Five Belov-
ed Ones—were the nucleus of
Order of the *Khalsa*—The Pure
and *Waheguru's* own the New
Faith—*Tara Path*—Mid Way
—the Identity of *Prasha*—the
Primal Map—run extinct from
the surface of the earth. This dis-
cipline was most becoming and
vine-qua-non for the sake of build-
ing into a nation and its solid-
ity. This dispensation was a
monumental testament to the
greatness of the Prophet and the
excellence of his unique thought
and its action *Guru Gobind*
Singh univocally pronounced the
aim of his mission.

*Rauj bin nahn dharma chaley
hai*

*Dharma dhuw sabh doley muley
hai.*

Would it need for the *Dharma*
to stay

Would thy hand on the hilt of
Power.

Our Cosmos may fall to chaos
and *Qyannat*

When *Dharma* Pillars may
wink and away.

And the readers well know
that even world faiths *Jainism*
and *Buddhism* which claimed
Ahimsa *Parmo Dharma*—non-
violence cardinal creed—fell like
humpy dumpty when their *Rajas*
and *Maharajas* political power fell
to Hindu revivalist loss under
Shankracharya's political upheaval.
Shankracharya conquered with
word-might than with the assis-
tance of political might which he
stirred to the end. *Mahatma*
Gandhi's Jain himself failed to
see the truth in this axiom when
he called *Guru Gobind Singh*, a
misguided hero.

Spiritual living which is essen-
tial for a man's redemption and
salvation—*muksha-nijant*—is a
possibility only with the circum-
stantial temporal power.

*Dharma rakshati rakushidh—
Hardu hamsh*

When *Dharma*—equity and
equality—is upheld—it pro-
tects. When it is destroyed,
it destructs.

Until *Shakti* is blended with
Shakti, its defence is a case of
negotiation.

Here was exercised the Cosmic
Evolutionary Energy with which

the *Guru* was infused with his
Divine Ordainment on the *Sapat*
Sring—Seven Summits of *Hem-*
kunl mount before his incarnation
on this earth.

Sant Ubrahan Dusht Sangha-
rat

Evolving the Righteous and
devolving the vicious.

The ministrator of *Amrit*—
the drugs of life and valor was a
re-experiment in regeneration of
Kshatriyata since Lord *Krishna's*
sermon to *Arjun* on the battle-
fields of *Kurukshetra* in the
Dwapar Yuga—nearly 5000 years
before. It is a thing of amazement
and lamentation that for centuries
it was only for *Guru Gobind*
Singh to recreate some regenerative
alchemy for the masses without
waiting for mental or physical
guidance or help from any one
else. On the contrary he encounter-
ed mighty opposition in the
commission of his endeavour
from his own fellow men.

Some skeptics to belittle the
divine effort of the *Guru* ascribed
this brave experiment to be the
prototype of the *Agnikul Theory*
of the Origin of the *Rajputs* on
the mount of *Abu* (*Rajasthan*)
analogising it with the *Guru's*
demonstrative *Yagna* experiment
on the mount *Naina Devi*, near
Anandpur Sahib. But the accred-
ited historian condemns this view.
Swan's History of Ancient
India reads—

"*Rajputs* believe that they
were born of the sacred Fire that
was kindled on Mount *Abu*. First
of all *Chandru Bardai* set forth
this story in his *Prithviraj Raso*.
According to him when *Prashu-*
rama had destroyed all *Kshatriyas*
and there was no one left to pro-
tect the *Brahmans*, they assembled
and performed a *yajna* on the
Mount *Abu*. They kindled the
sacred fire and prayed to God to
produce a brave class to protect
them. In response to their prayers
the four great horses sprang out of
the sacred fire. These four horses
founded the four great *Rajput*
families—*Oramas*—*Farjars*—
Chalukyas and *Chauhans*."

This is not admissible to many
and taken to be salacious and
fabricated to glorify *Rajputs*.

It was the most significant
deed of this unique Prophet that
unlike earlier *Gurus*, *Ambia*,
Messengers, *Aulia*, *Avatars* and
Reformers of mankind, this True
King—*Sacha Padshah*—the Dis-
peller of Darkness, true to his
mystical novel performance, pre-
sently, shorn of all due pre-
eminence, mighty yet humble—in
all humility spirit born, kneeled
himself before the *Panj Piaras*,
begged of the *Amrit* initiation
from their sanctified and pious
hands to make him indistinguish-
able and unidentifiable from the
Khalsa to which he had given
birth a short while ago. Here
was the veritable equation,
mathematical merger of the *Guru*
with his *Chela*, A *Pinu-fi-Mureed*

contrary to Sufistic *Pana* fi
Murshid.

*Wahe-wahe Gobind Singh—
Aupay Gurm Chela
(Bhai Gurdas II)*

Hail, Hail—Gobind Singh
Guru and Chela now one.
Oanha sam Thakur-sam chera

There Swami and Sawak are
indistinguishable.

*Jothay neech imaatleyan
Thitay nadar torri hokhshees*

Where there is caressing of the
lowly

Thy graceful eye, O Lord,
reach pronto.

These *Panji-Paras* were now
onwards mighty leaders of the
Guru's Khalsa—Militia—*Sant
Sipahi*—Here were the plebeian
made primates. Here were the
unfortunates, mercilessly and
headlessly cast-aways from the
high, made to rub their shoulders
with those who had sprung from
the Head of Brahman—the Brah-
mans! They need not seek and
plead for chanting Vedic Hymns,
forbidden for them and unintellig-
ible, even to those who professed
to be the owner thereof. They
own Universal Veda—Guru
Granth Sahib—now. It engendered
a genuine pride in them that
their new Veda contained *wani*
of their own elders and any
discrimination. Here were the
wordlings recast in the very iden-
tity of their heavenly Guru.

There was an air surcharged
with wonder and jubilation. The
fragrance of valour, equanimity,
fraternity encompassed the entire
surroundings. Here were cater-
pillars metamorphosed into
butterflies that dazzled the eyes of
the sceptics. Here was the fall
of outer husk. It was a new trans-
parent dauntless spiritual entity.
Here were the lesser souls soar-
ing to the Cosmic heights. There
was no going back. Here was an
open challenge to the mighty
Mughal Empire that like the
amervela-casquata—had deflowered
every lush plant of Hindu vegeta-
tion that came under its sway or
spread. It was a signal single
handed enterprise of the divine
entrepreneur in catherising the
imparities of all social, economi-
cal, political and clerical orders,
bourgeois and the proletarian
societies nearly three centuries
ago when no other helper could
dare to reach them.

And in the words of Dr R.C.
Mazumdar, India's illustrious his-
torian—

"No-body in India ever
succeeded in removing the
distinction of caste and creed to
such an extent. In particular no
one before him and after Guru
Gobind Singh has established
such a complete body by fusing
together Hindus and Muslims as
he did by bringing them in the
common fold of the Khalsa. It
is a unique example in Indian

history and Guru Gobind Singh
deserves the highest tribute
of praise and appreciation of the
Indians for the wonderful exam-
ple of integration of different
peoples of India which he
accomplished. He succeeded
where even Akbar the Great
failed.

And this unfading glory was
a Marvellous Truism of
Amrit-Drug of Love-Life and
Strength which made evasion of
death, a thing of non-event.

The object state of the Hindu
life which Guru Gobind Singh's
Anandhori inherited and put
their hand at the lot of their
Khandas to relieve it can be seen
from the following 20 Don't's
promulgated under *Fatwa-
Jehandari*—

1. They (the Hindus) can not
build a house, a temple or
an idol
2. Their destroyed building,
they can not build again
3. A Musalman can live in a
temple
4. Stay of a Musalman in a
Hindu household can be
objected
5. An idolator was disallowed
to serve as a reporter
6. If an idolator offers to
accept Islam, he can not be
stopped to do so.
7. A Musalman must be given
maximum respect
8. A Musalman can freely go
into congregation of the
Zimmis

9. Zimmis are prohibited to don
a dress like that of a
Musalman.
10. A Hindu can not name his
children as that of a
Muslim
11. A Hindu can not ride a
horse.
12. A Hindu can not keep a
sword, a bow and an arrow
13. A Hindu can not put on a
ring bearing insignia
14. A Hindu can not sell wine
or any such intoxicants
15. A Hindu's dress must be
quite different from that of
a Musalman
16. A Hindu can not preach
his faith of their gods and
goddesses
17. A Hindu can not build his
house in the vicinity of
Muslims
18. The Hindus can not take
their dead near the grave
yards
19. The Hindus can not cry
aloud on the death of their
kith or kin
20. A Hindu can not buy a
Muslim slave.

Non-Musalman lived as
Zimmis tax or jazia pay-
ers for State protection
of their lives and prop-
erties. This had to be paid in
person by the head of a
family to the local Qazi or
Tax-Collector irrespective
of his social or political
status to give a feeling to
him to being a Zimmi.

(base-Sir Jadunath Sircar's
"Sources of Indian Tradi-
tion")

The Mughal hatred for *kafirs*
in India was immeasurable. There
were 27 Mughal Emperors in
India between 1526-1857 A.D.
who issued coins.

"Aurangzeb forbade the use
of *Kalms* in his coins. He thought
that the Holy words of *Kalms*
would be defiled as the coins
would pass into the hands of
kafirs (non-Muslims). So the
Kalms vanished for ever from
Indian coins"

(Mughal Coins)—by
Dinesh Mody.)

And these *Amritdhari* who
were imported strength to battle
one against a foe and a
quarter proved the validity of
True Guru's word in letter and
spirit—

This is how the 18th century
British Historian James Brown
in his history—"History of the
Origin and Progress of the Sikhs"
—London 1788 A.D. II Edition—
describes the Sikh chivalry while
giving account of III battle of
Panipat, fought on 14th January,
1761 A.D. between the Marhadas
and Ahmad Shah Abdali, the
Afghan invader,

"In the battle the invaders
carried the day and along with
that also 5000 women of high
brahman caste. Though the Sikh
were not a party to the dispute,
they found it hard to swallow
the bitter part of the Marhadas
women being transported to
Afghanistan. While the invaders
on their way back home, were
crossing the Bias in Punjab, they
fell upon them and rescued as
many as 2200 young women.
Later they delivered them safely
to their homes in Maharashtra
about 1500 km. away. James
Brown further tells that while the
women folk rode all the way on
their horses, the Sikhs were con-
tent to walk along side"

Guru Gobind Singh's spiri-
tualised dynamic cry that his
one *Amritdhari* would hold
against a foe and a quarter the
experiment so proved that Guru
Sahib himself and his forty Sikhs
were attacked on the *Khidrana*
lake, now Mukatsar by Imperial
forces comprising ten lacs. The
fact has been described by Guru
Gobind Singh in his Persian
letter, *Zafar Nama* (Missive of
Victory to Aurangzeb in
Deccan)

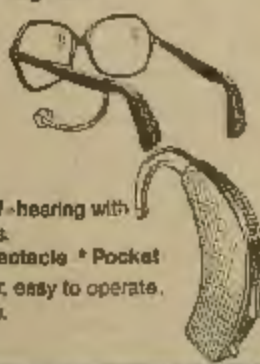
*Gursana cheh laare kumad
chehni nar
Rah deh—lukh har anyeh haro
be-khabar
What would forty famished
troops do
When unaware a million
mughal wakila fell upon
them?*

And this irreducible *Kshata-
yata* energy of Pahal lived all
along in the year 1984 passing

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etc., as earlier defined by our intellectuals. 'Shishya' were meekness Brahmins, Boudh and Jain Monks and Bhikshus who preached Ahimsa Parma Dharma in its wrong application and handed over Bharat Mata on a platter to Yavana.

And know ye all: the progeniture of this power was a bluishless Yug Purush Guru Gobind Singh who possessed not a grain of Rama—Trishna—selfish desire—to own victories, kingdoms and crowns but render selfless service to humanity throwing all he could call his own, in the service of his Dharma and Deshu—Creed Country. Raja Pratap and Chhatrapati Shivaji vanished in greed for crowns and kingdoms but Guru Gobind Singh Khalsa—his kingdom and glory like eternally facing all sleet and storm on the vast expanse of the earth and seas calling—Vandeveya Kumbhkum—Universe is my family.

The wise weigh heroic character in three dimensions—physical—human and divine. The hero figure possesses matchless physical strength and courage which make him invincible on the battlefield. He possesses virility which endows him with irresistible fascination for the opposite sex and makes him a symbol of fertility. His humanity betrays him to the level of human equality and gives him human attributes and his divinity bestow in him a superhuman status and makes him an object of reverence and admiration. With all his chivalry, divinity and aesthetic acquisition Guru Gobind Singh, the inventor of Khalsa Amdit, he told his people not to call him God, unheard in the lives of earlier builders of world faiths:—

Jo Ham ko Promashwar uchero hai.

Tay sahik narak kund mein paray hai.

Those who call me God They shall fall into the pit of hell.

Majhaun Paramapurakh ko chana.

I am a slave of the primeval God.

I am come the world to scan

And how this Paramapurakh whom Guru Nanak refers in 'Mool Mautra' in his Jap, the very first para of the Sikh Gospel:

This Purukha—Purusha is Absolute as defined in a hymn from the Rig Veda Sahamata in varying interrelations:—

Ma is Purusha—the Parson.

Purusha—the dawn in the city.

He is filled with light.

Purusha—filled with wonder and eternal happiness.

Purusha—whose passions are purified.

Purusha—word so fertile in resonance while a musical theme developed by a skillful musician keeps unfolding its

three kallidoscopic syllables in a never ending play in the image of creation itself.

Such is a man that primordial and eternal principle imminent in thousand heads, a thousand eyes, and a thousand feet, Master of immortality, sacrificer Sacrifices and its object, origin and end of all, that is, Absolute (*Ghahib-ul-Ghahib—War-ul-Warad*).

And that Parma-Purakh and Guru Gobind Singh were in one inseparable union a Swami and a Dasa.

And in unpeeped moments in my deep reverie, it simply hollers me to ponder over the thought as to how the call of the peerless Yug Purush Guru Gobind Singh reached one and all members of that mammoth congregation, said to be about 80,000 men born and bred in distant geographical locations and dialects gathered from nothing but in simple devotion from Lahore, Hoshiarpur, Bider, Puri and Dwarka.

There were no prevalent scientifically enforced Electronic contrivances but, in fact, that super-natural thaumaturgic—*Dust Daman—Crusher* of the Guru had little need of them. His call of Truth did not ride at the back of the wind that pats rustling beside your ears but god Maruti carried his command himself. Though that historic personality was born from the womb of his mother yet the Spirit of his Father—*Prabhu—Purveyer—Pervadeant*—who ordained his birth on the surface of this (and for His holy mission).

Jo aaye Prabhu ko bhagyo Janam dhara jag aaye

When I received the Lord's command
Forthwith I was born in this lead.

Carried out what He desired. And there was no two words that Guru Gobind Singh's every deed on the surface of this earth was a marvel—supernatural. Even the worst critic of this earth was a marvel—supernatural. Even the worst critic of the Sikhism and the Gurus, Swami Dayanand, has written of him in his "Satyarth Prakash"—Gospel of the Aryasamaj as "Guru Gobind Singh was the bravest and the valourous."

(page 351)

His call was, in truth, *Sovereign*—clarion of Arch-Angel Israfeel, a sound which shall awake the dead from the graves on the Day of Resurrection, out of their sleep in *Barzakh*—the span of life from the hour of death to the of awakening hour to render the account of one's deeds in mundane life. (Quran VI-74). (I curtail my portrayal of Islamic creed belief on *Sovereign*—Israfeel and *Barzakh* otherwise my this service shall be denied its end).

Just imagine our present leadership whose voice, hardly ever truth perception of vision fail to locate a loudspeaker denouncing attendance in their front, what the audience talk at the back is not audible to them.

And who would deny, screaming through the history of the great Guru's pre-period, that the Hindus were not awaiting clarion call to awaken them from their *Barzakh* and hark in the warmth of their ancient glorious heritage.

The feelings of this humble scribe are that to the extent of his scant possibility he has endeavored to place before his wide readers the necessity and what was the Sikh Khalsa *Pahar—Pahar—Amrit*, the mysteriously mystic potion bestowed by Guru Gobind Singh (1666-1708 A.D.), tenth Guru of the Sikh faith on the first day of Baisakh—Thursday Chitra Sudi 1755 Bikrami or March 30th, 1699 Anandpur Sitting on the hills of Anandpur Sahib, penetrating and permeating into the very physique and psyche of the people transformed the cowards into the heroes. I have also hinted earlier that this evanescent composition of five elements of nature earth, water, air, fire and ether—*Panchbhuta*—we call man has been evaluated to be a born sinner from the womb of his mother from the very beginning of the dawn of mankind. All the wisdom encapsulated into the unpeeped scriptures of all the world faiths can not redeem the man from this sin till such a special or specific rite is gone through to wash him of the horn—sin and he is brought into *Punar Janam—Rebirth* or to be plain drawn into the orbit of a chosen faith for him. Infusion of the sense of patriotism and chivalry was the novel experiment of Guru Gobind Singh—*Kalistan Wala—Fauj Wala—Bajjan Wala* of the Khalsa.

I commence with the cry of Upanishadic Rishis the originator of all human wisdom, who long to reach the Ultimate Reality, the Ultimate Immortality:

*Anto me sat gunmaya
Tamaso ma jyoti gamseyu
Nirgyor ma amityor gamaya.
Lead me from unreal to the Real*



Lead me from darkness to the Light

Lead me from mortality to the Immortality.

And believe me these lines are the seed of the umbrageous tree of our universe.

The great salots and score of the hoary past have uttered and purveyed mankind with truths of universal applicability and unalterability irrespective of the passages of time and variability of geo-graphical situation, equally fall and re-emergence of numberless human civilisation, big or small. But it is an irrefutable verity that in the words of the world's accredited historian Arnold Toynbee: A Study of History—The New One Volume—Illustrated page 337, each religion or civilisation would not disengage themselves from the matrix of the earlier religious traditions.

Yet each religion in the orbit of its feasibility potential have invented and laid certain practices and have given the scriptural sanctity to avoid their divorce by their faithful. And the customs for such a Divhyata—Rebirth very from faith to faith.

ਸਿਮਰਨ

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Mission and Message of Guru Gobind Singh

By : SURJIT SINGH CHAWLA, S.G.T.B. Khalsa College (Evening), New Delhi

There is no denying the fact that Guru Gobind Singh gave a militant orientation to the Sikh spiritual tradition by creating the Khalsa and by enjoining upon his followers to effectively fight against the high handed assertion of authority on the part of the rulers of mankind. But it will be entirely wrong to say that in doing so he radically departed from the spiritual traditions of the Sikh Gurus.

As a matter of fact the Sikh Spiritual Tradition can be seen in its finest form in the work and personality of Guru Gobind Singh. His militancy was embedded in a deeply spiritual sensibility. The essence of the Sikh spiritual sensibility lies in bridging the gap between the ideal and the actual. The Sikh philosophy in its context is a philosophy of action for self purification and self realisation. But the process of spiritual purification must not take place in isolation. As a philosophy Sikhism aims at the integration of the enlightened individual with the society with a view to purify the social and spiritual modes of behaviour.

The founders of Sikhism doubtlessly displayed a spiritual attitude towards life and were averse to the egoistic attachment to the world of the senses but they were never indifferent to the problems of human life which arise out of social and political injustice and even in the dark ages of despotism they upheld the fundamental human rights to religious worship and belief. The Fifth and Ninth Gurus of the Sikhs laid down their lives so that the people of India may be able to hold their head high against the tyranny of a medieval theocratic state.

In the year 1699 on the eventful day of Baisakhi Guru Gobind Singh created Khalsa to perpetuate the Sikh spiritual tradition of defiance of injustice and arbitrary exercise of power. The intention was to subordinate the political considerations to moral considerations, to establish the rule of Right as distinct from the rule of Might. Defiance in the case of a Sikh must be rooted in his non-attachment with the worldly possessions and his essential humility. Sikhs must be fearless but this fearlessness must not be an egoistic display of power or motivated by a desire for domination. By creating Khalsa he did not create a band of fearless warriors but a set of saint soldiers cast in the mould of the Guru himself. Through a unique process of identification he elevated the Sikhs to his own level by accepting baptism from those whom he himself baptised. He finished at one stroke all the distinctions which separate the

Master from the disciples.

The creation of Khalsa was thus an epoch making event which gave a new sense of direction to a spineless nation which had been reduced to shambles by an unscrupulous political system whose ruthlessness had been further fortified with religious fanaticism and bigotry. It added a new dimension to the Indian political scene. The date in the reign of Aurangzeb had become an instrument of spiritual subjugation of the people. The Khalsa was created to put an end to this interference in the spiritual life of the people.

Guru Gobind Singh was highly conscious of the purpose of his life. In Bachiter Natak he has declared in very clear terms that he had to fulfil the divine purpose of eliminating evil from the world and bringing the evil doers to their senses :-

The divine Guru sent me for religious sake

On this account I have come into the World

Extend the faith everywhere

Understand this Ye holy men, in your souls

I assumed birth for this purpose

Of spreading the faith saving the souls

And exterminating the tyrants.

The Khalsa was created to destroy the tyrants and put an end to tyranny.

The work and achievements of Guru Gobind Singh must be considered in this context if we want to have an idea of the greatness of his soul and the significance of his contribution to the evolution of mankind. The success of this man of destiny need not be gauged by the number of

times he humbled his political and military adversaries but by the measure of the historical and spiritual transformation of an entire people which he effected through the marchless spirit for sacrifice which manifested itself through his militant approach to problems of social reorganisation and spiritual transformation.

The great Guru was a warrior who fought without malice and was inspired by no mundane ambition. His struggle against the Moghuls was not a struggle against the Muslims. He fought against the Hindu Hill Chieftains of Panjab also. It was a struggle against the forces of evil. It was a Dharmayudh and not a war on behalf of the followers of one religion against the followers of another religion. The war waged by him electrified a whole nation and shocked the oppressed multitudes into a realisation of their essential dignity and humanity.

The "Pure Ones" should have the courage to die if they want to live in honor. The weak must have the courage to fight if they wish to get rid of their debasing, degrading weakness. The enslaved must break the fetters of fear if they wish to live in freedom. The spirit must become stronger than flesh and along with the Spirit the body must be tempered so that the man can pass through hell and fire and be a man still. The man of war should be a man of goodness and spirituality which may make him fight for the supremacy of the life giving forces over the forces of evil and suppression. The Guru taught his Sikhs to pray to God to grant them the capacity to fight for the sake of goodness.

*O' God grant me this boon
That I swerve not from Thy
righteous path
That fear overtakes me not
when I fight my enemies
And when I fight, I fight to
win.
That I am instructed by no one
but my higher mind
And that I crave ever to sing
Thy praise
And when cometh the evening
of my life
I lie fighting in the thick of a
holy war.*

This must be kept in mind that Guru Gobind Singh's struggle against the forces of evil because these stand for social and spiritual discord. He knew very well that all human beings are bound by a divine unity which binds one man to another and all men to God.

So also arise all forms sentiment and non-sentiment that spring from him and are united in him again. The Guru did not categorise people on the basis of religion, caste and creed. For him the difference between the temple and the mosque did not exist. But he could understand the difference between the oppressor and the oppressed, notwithstanding the fact the oppressor stood for the temple or the mosque :

The same are the temple and the mosque.

It's the same if one worshippeth Him the Hindu or the Muslim way.

Allah is the same as Abhekhoo! The Quran is the same as Quran.

All men are made alike: They appear no different to me.

The Guru was in love with God and not with the power principle. He taught us that the path of sacrifice is not the path that leads to earthly power and he did not covet any. His aim was not to establish or demolish an empire. But he did unleash such tremendous forces which ultimately speeded the destruction of the empire which stood for senseless suppression of the human spirit.

In the personality of Guru Gobind Singh we come across a fusion of high seriousness, philosophical solemnity and a capacity for the courage of conviction and action. In his personality there was not even a trace of malice or insolent pride. His heroism was rooted in a deep sense of humility and his strength was rooted in the impulse which makes a leader seek his strength in the strength of his followers. He believed in the democracy of the spiritual brotherhood which established the relation of complete spiritual identification between the leader and the led, the prophet and people.



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Of all the product of medieval reformation, Sikhism alone came into conflict with the established state, and it was this conflict which gave it political importance in the eighteenth century. Indeed, the challenge of the Mughal Empire was the turning point in the history of the Sikhs.

Sikhism and Mughal Imperialism were born about the same time, although there was no historical connection between them. Guru Nanak was born in 1469 and died in 1538. It was probably after 1530 that he began an intensive propaganda in the Panjab. Babur was born in 1483 and his first invasion of India took place in 1519. In his third expedition he advanced far into the Panjab and besieged a place called Sayyidpur (modern Empressabad). Probably Guru Nanak was then near about the scene of occurrence, for the capture of Sayyidpur is described in one of his hymns. It is said that the Guru and his companion Mardana were imprisoned by Babur's officers and then released. When the Guru's holiness became human. We are told that Babur kissed the Guru and fell down on his feet. The story may or may not be true, but Babur's connection with Guru Nanak is referred to by Bhai Gurdas and Mohan Bhatti.

The four successors of Guru Nanak devoted themselves to the peaceful consolidation of the Panth and their relations with the Mughal Empire were very friendly till the death of Akbar. It is said that Humayun visited Guru Angad (1533-1552) after the defeat of Kanauj. The Guru at that time was in a deep trance, minstrels were playing and singing the Guru's hymns, and the Emperor was kept standing. He became violently angry, and put his hand on the tilt of his sword with the intention of striking the Guru. Undriven the Guru smiled and said, "You are so ready to use your sword against innocent, in-offensive men of God. Where was it when you had to face Sher Shah on the battlefield? In a cowardly manner you have fled from the battle and now, posing as a hero, you wish to attack a body of men engaged in these devotions." Humayun repented and craved the Guru's spiritual assistance.

Humayun after an exile of 14 years, regained the throne in 1554 and lived upto 1556. During this short period, he was pre-occupied in the affairs of administration and had neither the will nor the time to attend to the Sikh affairs.

Humayun's son and successor Akbar (founder of the first synthetic religion of the world) repeated the religious sentiments of his Hindu subjects and desired to emancipate the state from the thralldom of Muslim theologians in order to create a common citi-

zenship. He was well disposed towards Guru Amardas (1552-74). He on his way to Lahore, came to the Guru's residence at Gurdwara and was much impressed by the saintliness of his character, purity of all around him and the nature of the work he had accomplished. It is said before being permitted to see the Guru, he was required to dine in the Guru's Langar (free kitchen for all), seated on the ground among the common people. He was glad to do so. He offered to make a grant for the maintenance of the Guru's Langar, but this offer was declined, and at last the Emperor made a grant in the name of the Guru's daughter Bibi Bhani, of several villages in and around which the city of Amritsar subsequently grew up. This visit of Akbar enormously increased the fame and prestige of the Guru. According to Gokal Chand Narang "the visit of the Emperor made such a profound impression that 'crowds of converts were brought to the fold of Sikhism.' And the

no hesitation in giving a decision wholly favourable to the Guru and his cause.

The relations between Guru Ram Das and Akbar were also cordial. According to the Gazetteer of Amritsar District "in 1577 he obtained a grant of site, together with 500 bighas of land, from the Emperor Akbar on payment of Rs. 700 to the Zamindars of Teng who owned the land. Akbar granted Jhalal area, 15 km south-west of Amritsar to Bibi Bhani. Bhai Santokh Singh writes:

*Patta Pargane ka likh di
Rahen Gran Sab Guru Adhin
Ad Jhalal Bir Jeh Karyo
Bakte gram usap mard bharyo.*

The direct patronage of the Mughal Emperor was, however, not out of question, and the progress of Sikhism was due to its inner strength and the organising ability of the Gurus.

Like his predecessors, Guru Arjun (1581-1606) steadily worked for consolidation. The compi-

new. From there he crossed the river Beas and visited the dwelling place of Guru Arjan, the successor of Baba Nanak, who was famous for divine love. The Emperor was highly pleased to meet him and with his recreation of the hymns of Baba Nanak in praise of God, Guru Arjan offered him a suitable present out of regard for his visit. He represented that during the stay of the Imperial army in Panjab the price of grain had gone up, and the revenues of Parganahs had been increased. Now on the departure of royal troops the price of corn would come down. It would be difficult for the subjects to pay the enhanced revenue. The Emperor acceded to his request and issued order to his chief Diwan to reduce the revenue by one-sixth. He instructed that the revenue must be charged according to the concession granted and nothing more should be demanded." (*Khulasat-i-Tawarikh*, Persian 1918 edition, p. 435)

In 1605, when Emperor Akbar

Relations of Sikh Gurus with the Mughals (1606-1644)

By : Prof. SURJIT SINGH GANDHI

new faith further rose in the general estimation of the people when the Guru utilized their friendship with the Emperor for the relief of popular distress. "It is said," writes Cunningham "that he found an attentive listener in the migrant Akbar.

The friendliness shown by liberal Akbar to Guru Amar Das is evident from another fact also. The new faith soon became important enough to rouse the jealousy of the Brahmins, who had perhaps hitherto looked upon the endeavour of the Sikh Gurus with indifference. The Khatries also made common cause with the Brahmins and a Marwaha among them is said to have taken leading part in the campaign against the Guru. To these were also added the men from whom the Guru had purchased the land for the Beas, who now falsely complained that the Guru had not paid them its stipulated price. The confederates then drew up petitions detailing their grievances against Amar Das and went on a deputation to the Emperor. The petition of the Marwaha Khatri was summarily rejected but the Emperor is said to have summoned the Guru in order to confront him with the Brahmins. Amar Das did not precede himself and went loth to Delhi to depulse for him. The latter had no difficulty in explaining away the frivolous charges levelled against the Guru and the Emperor had

lution of the holy Granth (1604) marked the climax of the formative period of Sikhism. Akbar developed genuine regard for the Guru and his mission. He regarded the sacred scripture of the Sikhs "as the greatest book of synthesis."

Akbar's Prime Minister and Court Historian, Abul Fazal, writes in Akbar Nama that Emperor Akbar crossed river Beas at Gurdwara on an elephant while his army passed over by a bridge. The Emperor called at the residence of Guru Arjan on November 24, 1598. Guru Arjan was 35 in the prime of his life. His bewitching and handsome appearance, sweet and melodious voice and fascinating and charming manners, his style of living, his warm reception of the Emperor and his singing of the hymns deeply impressed Akbar.

Sujan Rai Bhandari gives greater details of this meeting: "When His Majesty left Lahore and reached the neighbourhood of Batola, he came to know that a fight had taken place in the house of Achal between Mussalman fugitives and a group of Hindu Sanayasis. The Muslim fugitives prevailed and by way of retaliation they demolished the temples of the place. His Majesty King Akbar to do justice against the excesses committed, put many of them into prison and ordered that demolished temple should be built

was at Batola during his visit to Punjab, a complaint was lodged with him that the Adi Granth contained some blasphemous passages offensive to Islam. The Emperor called for the Granth to his presence. The Guru sent it in the custody of Bhai Gurdas and Bhai Buddha. Akbar got the Granth read out here and there and found nothing objectionable. On the contrary he was impressed with the praises of Almighty God. He awarded robes of honour to both of them and sent one for the Guru. He made an offering of 51 gold coins (Ashrafi) to the Holy Book. (Margal Singh Baha Buddha Sahib. Gurdakhi, 1914 Amritsar p. 202).

Akbar's death was, however, followed by a sudden reversal of Mughal policy towards Sikhism: generous friendship gave place to open hostility.

Two factors, probably, were responsible for the change in the policy. In the first place, as a result of the organisational work of the Sikh Gurus for a little less than a century, the Sikh community had come to acquire the position of an Imperium in Imperio that of a separate polity within the Mughal Empire. Whether the Sikhs were inspired by political motives was a question which the Mughal state did not stop to examine for its purposes it was enough that something like a state had grown up in the Panjab.

Secondly, the Jats of Majha had entered into the fold of Sikhism on a large scale. "Guru Arjan is said to have converted almost the entire Jat peasantry of the Majha tract and there can be little doubt that by the time of Guru Hargobind, the Jats formed by far the preponderant element in the Sikh community." The traditional habits of the Jats were sure to lend their own to the socio-religious frame-work of the Sikhs and it is not unlikely that the Government was apprehensive of their acquiring martial traits, thereby transforming the peaceful community into militant one.

Thirdly Jahangir did not follow his father's catholic and liberal policy in religious sphere. Some time before and after his succession to the Mughal throne, he had, mainly under political compulsion, to assume the character of the Muslim faith and play the role of a puritan. This was in keeping with his promise to an influential section of the fanatical Muslims, the Naqsh-bandi revivalists headed in the Panjab by Shaikh Ahmed Serhindi, Mujaddidi-Sani, a disciple of Kawaaj Razi Billu.

For some time past, the Puritan Muslims had been feeling disturbed and agitated over the religious policies of Emperor Akbar whose toleration and liberality towards non-Sunni Muslims, Hindus, Christians and Sikhs and the introduction of Divine Monotheism, the Din-i-Ilahi were interpreted as anti-Muslim and derogatory to Islam. Of all the Muslim divines of the period, the Mujaddid was the bitterest against the non-Muslims for whose public humiliation and wholesale destruction he incited the leading Muslims in authority. According to calculated plans, the revivalists approached the chief pillars of the Mughal Empire to support the successor of Emperor Akbar on the condition that there was a complete change in the imperial policy towards the non-Muslims and that the Islamic laws would be rigidly followed according to Mujaddid's interpretations. Shaikh Farid Bukhari was one of the staunchest advocates of the revivalist movement and was a confident of and a supporter of the claims of the heir-apparent Prince Salim to the Imperial throne.

In his impatience to be crowned, Jahangir burst into open revolt against his father, Akbar the Great. A reconciliation was, however, effected through the paternal magnanimity of the Emperor who publicly recognised Prince Salim as his heir to the throne. Rumour and report, however, continued to be circulated that, in reality, Akbar approved of the nomination of his grandson Khurro as his heir to the throne,

and desired to be succeeded by him rather by his rebellious and intemperate son.

This set in motion intrigues and counter-intrigues with frantic efforts for winning support for the contending parties. Prince Salim and his son Khurro. The proposal of the Kaul-Azam Aziz Koka and Raja Man Singh to exclude Prince Salim as unworthy in favour of his son was stoutly opposed by a number of nobles. This afforded a favourable opportunity to the adherents of the puritan revivalists to exact from Prince Salim, as a price for their support to his claims to the Imperial throne two solemn oaths brooding him in the first place to defend the Islamic religion against non-Muslim heathenism, and in the second place to wreak vengeance upon those who had at any time in the past espoused the

ਮਿਤਰ ਤੇ ਤਾਕਤ ਨਾਲ ਨੌਕਰ ਮਰੇਗਾ ਰਖਣ ਨਾਲੀ

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cause of Khuro. Solim gladly accepted both the conditions and took the required oaths. This was a great achievement of the Mujaddidites who, in spite of all his un-Islamic conduct in the past, acclaimed Prince Salim as Badshah-i-Islam after his father's death. To quote the Mujaddid himself as he wrote to Shaikh Bukhari, "Today when the news of the death of the denier of the superiority of Islam and of the joyful accession of the King of Islam was heard by the people, the followers of Islam considered it obligatory of their part to extend their support to the king and to work and guide for the reinforcement of the holy law of Islam and for the reinforcement of the religion (*Makhdalat-i-Imam Rabbani* Vol. I, part II p. 27 letter 47).

Akbar died on October 17, 1605. The active and whole-hearted support of the revivalists made his position invincible against his son's party which was left with no adherents when he acceded to the throne on 24th October, 1605. With a clear stroke a state-ship, the new emperor effected reconciliation with Raja Man Singh and dismissed him to all honour to his Government in Bengal. Khuro also was received with warmest affection with a grant of lakh of rupees for the reclamation of a mansion allotted to him for residence in the fort of Agra.

Soon after, the ambitious and impatient spirit of Khuro felt restless in a sort of semi-confinement in the Agra-fort. He rose in revolt in April 6, 1606 and hurried to the Punjab evidently in the hope of gaining adherents in the north-west and leading a successful rebellion against his father. Thither he was closely pursued by Shaikh Farid Bukhari the faithful disciple of Shaikh Ahmed Sirhindi, followed at a short distance by the Emperor himself. The Shaikh followed the same route as was followed by Khuro crossing the river Beas at Goindwal, and inflicted a crushing defeat on the rebel prince near Bhainiwal. In his flight towards Kabul, Khuro was captured on April 17, while trying to cross the river Chenab and was brought to Lahore, hand-cuffed and enchained, to be ordered into confinement by Emperor Jahangir on the first of May, 1606.

Jahangir, much indebted to the revivalists belonging to the Naqshbandi order for their persistent support to him in his struggle for winning the throne and liquidating the rebellion of Khuro obliged them still more by executing Guru Arjan Dev in 1608. That Jahangir was prejudiced towards Guru Arjan Dev is clear from the following entry in the *Tuzak-i-Jahangiri*.

"There lived at Goindwal on the bank of the river Biah (Beas)

a Hindu named Arjan in the garb of a 'pir' and 'Shaikh', so much so that he had by his ways and means captivated the hearts of many simple minded Hindus and, even of foolish and stupid Muslims and he had posed himself about as a religious and worldly leader. They called him Guru and then see direction, took and fool worshippers were attracted towards him and expressed full faith in him. For three or four generations they had kept this shop warm. For a long time the thought had been presenting itself to me that either I should put an end to this false traffic or he should be brought into the fold of Islam."

Some scholars aver that Guru Arjan Dev was executed on account of his anti-state activities. J.N. Sarkar remarks "Guru Arjan merely suffered the customary punishment of a political offender." They base their conclusion on the following statement of Jahangir:

"At last during the days when Khuro passed along this road, this insignificant fellow made up his mind to see him and conveyed pre-conceived things to him and made on his forehead a finger mark in saffron which in Hindu terminology is called *qushqa* and is considered propitious. When this came to the ears of our Majesty, and I fully knew his heresies, I ordered that he should be brought into my presence and, having handed over his houses, dwelling places, and children to Murza Khan and having confiscated his property I ordered that he should be put to death with tortures."

In his above statement, the Emperor seems to have felt angered at the visit of the Guru to the rebel prince when he is said to have blessed him with a saffron mark on his forehead. Obviously if the Guru paid visit to the prince and intrigued with him, the complicity of the Guru with the prince is proved, but this is not the case. A close scrutiny of the facts would clear us of the hollow-ness of the statement.

Khuro was captured on April 27. On or about the 23rd of May, a report was poured into the ears of Emperor Jahangir that during the short halt of Khuro at Goindwal, on the right bank of river Beas, the Sikh Guru Arjan had gone to see the prince and had conveyed to him some pre-conceived things. This was practically a month after the Guru was alleged to have blessed the Prince and some twenty-seven days after the Emperor had crossed the Beas at that very place. This makes the whole thing a puzzle and throws a serious doubt on the authenticity of the statement.

The fact that for twenty-seven days, from April 26 when the

Emperor appears to have crossed the Beas at Goindwal and was encamped at Jaisal and May 22, mentioned above, there is no reference whatsoever in the *Tuzak* in any way involving Guru Arjan in the affairs of Prince Khuro or of any of his accomplices. If the Guru had met and blessed Khuro at Goindwal, it would certainly have been reported to the Emperor on the spot or on an immediate neighbourhood where it could have been easily verified and authenticated by eye-witnesses and the Guru would have been arrested and carried as a prisoner, with him to Lahore. But, in fact, nothing came to the ears of His Majesty for as long as a month.

So far as the *qushqa* or *Tikka* mark of saffron is concerned, Dr. Ganda Singh says, "It is, on the face of it, a pure simple concoction of some conspirator's fertile imagination to exploit the Emperor's emotions against the Guru. Never in the whole history of the Sikh Gurus, there has been any occasion for any Guru to anoint anyone, Sikh or non-Sikh, with a *tikka*. Even the succeeding Guru was always performed by a leading Sikh. In the case of Guru Arjan to Guru Hargobind, including Guru Arjan himself, the ceremony was performed by Bhai Budha, a venerable old Sikh coming from the days of Guru Nanak. And the same practice was followed until the time of Guru Gobind Singh, tenth and the last Guru."

The fact is that the Guru did not add any saffron mark on Khuro's forehead. He simply blessed him which was in keeping with the accepted practice of the religion. According to *Mahima Puran* of Sarup Das Bhalla of Goindwal, the Guru took pity upon the prince in misery and provided him with food, evidently from the Guru's langar, or free kitchen open to all wayfarers (*Sakhi* 143-8-4). He makes no mention of any *tikka* or blessings or any financial help.

Thus the allegation of the political complicity and of blessing the rebellious prince Khuro levelled against Guru Arjan falls flat as historically unsound and may be summarily dismissed as unacceptable by the objective students of history. It had evidently been cooked up by some interested persons, with or without a casual or a meaningful hint falling from the Emperor's lips about his attitude towards Guru Arjan, to add fuel to the fire of the Emperor's wrath against the Guru or to provide His Majesty with an opportunity to take his long looked-for action against him whose religious preachings and increasing influence amongst the Hindus and Muslims had already, for some time past increased his mind as it is

very clear from his own statement in *Tuzak*. Jahangir, therefore, made no enquiry into the genuineness of the charges levelled against the Guru. In fact, he did not feel the necessity of it. He himself became the prosecution witness as well as saying, "I fully knew his heresies—*Buland vaqtha-wafahrakam*, *midonstan* (*Tuzak*).

All this shows that the Guru was executed because of his religious activities and mounting popularity—both these things were intolerable to the Muslim revivalists and Jahangir who was then under the influence of the former.

The author of the *Navatq-i-Masulib*, says that "When His Majesty the late Nur-ud-din Muhammad Jahangir, after the arrest of Khuro, arrested and fined Guru Arjan Mall for the reason that he had prayed for the welfare of the Prince, the late Emperor's son who had rebelled against his father, they demanded an enormous sum from him. The Guru was unable to pay. Having imprisoned him they kept him in the sandy desert of Lahore. From the heat of the sun, the severity of the summer and the tortures of the bailiffs, he gave his life."

The learned author's information regarding the mention of fine levied against the Guru is based on hearsay, what was circulated by the official sources of interested parties to absolve the reigning emperor of western-tyranny in the eyes of the public. The Emperor in his sentence makes no mention of the fine whatsoever. And in the face of his clear sentence of a torturous death, it is extremely difficult to give credence to the story of the fine and its non-payment being the main cause of the Guru's persecution. Could any one dare disobey the order of an autocrat despot whose word was law?

The story that the Guru was subjected to all sorts of inhuman tortures by Chandu Shah to create his vengeance upon the Guru for his having refused his daughter's hand for his son, to entice him to accept it even at that stage, is, without doubt, nothing but a baseless invention of the fanciful mind of some poet fed upon the imaginary stories of ancient Indian literature. Granting that there is some truth in the story, it cannot be easily accepted that Emperor Jahangir or Murza Khan Shaikh Farid Bukhari, the defenders of the Islamic faith, handed over Guru Arjan a *Kafir*, accused of religious heresies and treasonable complicity in a rebellion against the Emperor to a Hindu *Kafir* (who might have set him free) in the face of the Emperor's clear orders to put him to a torturous death, Yasa, o-Siyasat.

Resurgence Of Caste Amongst Sikhs

By : Brj. TARLOCHAN SINGH (Retd.) Chandigarh

From ancient times, the institution of caste, based on birth, continues to be the most important factor of social life in India. This peculiar custom creates a psychology which frustrates efforts to improve the society as a whole. It gives rise to inefficient and destructive trends, which when encouraged cut deep channels in the social fabric draining the liberal and progressive thoughts and actions. Therefore caste based societies do not attract enlightened civilisations.

Buddha was the first great son of India who raised his voice against this evil. Under the influence of Buddhism, India became one united entity for the first time. It also became strong and progressive. However with the passing of a few centuries, the old reactionary and fundamental Brahminical forces pushed this good religion out of India. Caste system came back with vengeance. Country was fragmented and lost its independence. This ushered in a long era of slavery lasting for several centuries. The traces of its influence are still noticeable in the deep recesses of Indian thought and action.

Assault On Caste System

Guru Nanak appeared on the Indian scene in the fifteenth century. He tried to remove the servility and its accompanying fears from the minds of people. However caste system became a great obstacle for this reformation. Hence all Sikh Gurus systematically and effectively assaulted this evil. The dignity of human being which was lost, was upheld. Guru stated that the soul of every person has the power of one God. No one can be called inferior.

"Sub Ko Uncha Janjir, Naeh Na Akheh Kul"

Sikh practised this social equality and freedom. They got united, became strong and broke the shackles of slavery. They carved an independent state in North India. However they could not keep up the undiluted strength of their religion for very long. The Brahminical myths, superstitions, traditions and above all caste system entrapped them again. They lost the moorings of their true religion and hence their unity and independence.

Resurgence Of Caste

Today Sikhs are willingly sinking into the cocoon of caste system and corrupted Brahminical practices. Though they recite and quote their scriptures emphasising caste free and an enlightened society, but in practice almost

every Sikh is a prisoner of caste ideology. Educated Sikhs e.g. government officers, professors, businessmen, professionals etc. base their names on caste. Sikh children, boys as well as girls, enrol in schools with caste surnames. There is a *Gurmukh: Jai Dasse Gursikha Tey Niv Niv Lago Poo Jai*. However when a Sikh is approached by another one, invariably the first query is about the caste and region one belongs to. Behind the outward appearance of a Sikh, one often finds a Dhillon, Sohi, Brar, Bajaj etc. It is just like that a substance looks like sugar, but when it is put in the mouth, it comes out to be sand crystals. The caste is spoiled. A comparable feeling is generated when a true Gursikh discovers a Puri, Gill, Duggal, Sandhu etc. behind the veneer of beard and turban. Singhs are missing.

It is focalised in the minds of Sikh children and adults that Dhillon is different from Chopra and Sohi from a Grewal and so on. Though Sikhs gather together—usually on religious functions, but they guard their separate caste entities in their hearts. It is pity that even top sections of the community are ignorant of this evil prevalent amongst them. They are happy to meet and greet one another as Chopras, Grewals etc. and feel awkward if they are not addressed by caste names.

Religious Ignorance

This raises the question whether Sikhs are really practising their true religion. The false religious pursuits, now current, are keeping them ignorant and malformed. Their recent history is testimony to this. Almost all

their struggles for the good of Panth, though started on noble notes, ended in the culmination of fights amongst leaders themselves. The selfish ambitions and guils of their front men have considerably contributed to the misery of Kalsas. The narrow classish and divisive environment in the society have kept them far away from unity.

Wrong Notions

Many Sikh intellectuals try to rationalise the use of caste names. They say it is inherited from the British who used their Surnames. But they often forget that Surnames are totally different in their connotations and implications from those of Indian caste names. It is true that Hindus use caste names. But Hindus believe religiously in caste system and they try to keep the separateness of four Varnas. On the other hand in Sikhism, caste is obliterated when one takes Amrit.

"Chatu Varna Ko Ek Varn Karyeu"

There is no reason why a Sikh should use caste name.

Reversing The Trend

The things are going too far. Gurdwaras are built on caste denominations. There is an tendency to divide even Gurus, Saints and Pyarsa (beloved ones) on caste basis. Sikh colleges produce a number of caste orientated students and scholars. Sikh religious institutions pay only a lip service to this problem. On the sly they encourage this evil to gain individual and electoral advantages.

Though there does not seem to be an immediate and short cut solution, but there should be a cure of this malaise of the Panth. Let some thinking persons of the community find it out. One suggestion is that the enlightened families amongst the Sikhs, who understand this problem should start impressing upon their children and relations not to use caste names. This will be a humble start and may gain momentum. Some organisations of the boys who work for the eradication of social evils amongst Sikhs, may take notice of this evil also.

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GURU GOBIND SINGH A REVOLUTIONARY

By MAHINDAR SINGH, New Delhi

Guru Arjan, the first Sikh martyr, gave his followers, a code, a Capital and a Chief in the person of the Guru.

The sixth Sikh Guru Har Gobind had to organise a sort of army to fight against the most oppressive Government of the day who had killed his father Guru Arjan in a most inhuman manner. Guru Arjan's martyrdom, thus, became a turning point in the development of the Sikh community as from that time the struggle took the shape that changed the character of the movement.

The interval of peace which was during the limits of seventh and eighth Gurus Har Rai and Har Krishan was followed by the execution of the ninth Guru Tegh Bahadur which inevitably stirred up the dying embers of Hindu hatred of the Muslim rule. So this was the past which Guru Gobind Singh had inherited.

Such was the period of turmoil in India then when tyranny, oppression and persecution were reigning supreme. So Guru Gobind Singh infused a new spirit of courage, bravery and nationhood among his countrymen. He had aroused the dormant energies of the vanquished people of India.

Guru Gobind Singh, throughout his life, fought for human

freedom and not for any individual gain. He had stuck to his father Tegh Bahadur dictum, "Fear no one and shake fear of no one". Guru Gobind Singh stood for secularism, democratic principles, he pleaded for man's rights and non-interference in his personal life. He, by his work, had set the people's souls free and filled their hearts with a lofty longing for freedom and national ascendancy.

Guru Gobind Singh, by his creating Khalsa at Anandpur Sahib in 1699 A.D. although he had introduced a new ideology but it was not a departure from the old ideals preached by Guru Nanak and his successors. Guru Gobind Singh's Sikhism remained the same as was ordained by Guru Nanak. Guru Gobind Singh also believed like his predecessors in the Almighty—the Supreme Creator who was Eternal and Immortal. But the Guru condemned in the strongest words the ritual and worship of idols. Guru Granth Sahib, which Guru Gobind Singh, enjoined Sikhs to follow as their impersonal Guru is not an idol as Sikhs were to follow only the word (*shabd*) contained in it. Guru Gobind Singh had bowed before the Holy Granth Sahib and said, "The Eternal Father willed and I raised the Panth. All my Sikhs are hereby ordered to

believe the Granth as their preceptor. Have faith in the visible manifestation of the Gurus. He who hath a pure heart will seek guidance from its Holy words".

As such, Guru Gobind Singh gave the institution of Guruship a new form. He made any five Sikhs competent to represent the Khalsa and the Sikhs were told in clear terms that wherever five Sikhs gathered, the Guru would be among them. The torch which was lit by Guru Nanak was kept alive and luminous by his successors in whom the spirit of Nanak pervaded one after the other. It eventually came into the hands of the Tenth Nanak, Guru Gobind Singh, who gave it added brilliance, but instead of handing it over to an individual as had been the practice hitherto, he gave it over to his Khalsa, whom he created for carrying on the noble mission onward to completion and fruition.

Guru Gobind Singh prescribed a particular form for his Khalsa, so that his Sikh could be easily recognised. A Sikh, wearing five K's (symbols: *Kesh* (long hair), *Kara* (iron bangle to right hand), *Kangha* (comb to keep the hair clean), *Kohehra* (drawer) and *Kirtan* (a small sword), is a member of the disciplined band like that of Salvation Army and he or she is supposed to do no wrong.

Guru Gobind Singh had said, "As long as the Khalsa remains distinct they have my blessings and power".

Recognize all mankind, whether Hindus or Muslims, as one.
The same Lord is the Creator and Nourisher of all.
Recognize no distinctions among them.
The monastery and the mosque are the same;
So are the Hindu worship and the Muslim prayer.
Men are all one !

—Guru Gobind Singh

Guru Gobind Singh, the saint-soldier, preached equality of races, religions, classes. A philosophy that is as valid today as it was 325 years ago.



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A True Saint-Soldier

By : G.S. CHADHA, New Delhi

The Lord of white hawks Guru Gobind Singh was called the soldier-saint of India. This was the rarest and unique combination. A renowned poet namely Bhai Gurdas II had described the Guru as *Wah pargotea mard agomra wuryam ikela, Wah, wah Gobind Singh, ope Gur chela*.

(And lo, there appeared an unsurpassable man, a unique hero, Wonderful, wonderful is Guru Gobind Singh, a venerable preceptor as well as a humble disciple).

After baptizing his 'Panj Piaras' (Five Beloved Ones) he wished to be baptized as one of them, adopting the same form and wearing the same symbols as had been prescribed for the new dispensation. And he himself offered to the same discipline as had been laid down for the Khalsa, he said, and the Khalsa was the very breath of his life; nay, his very self. From Gobind Rai he became Gobind Singh.

In the *Bachitar Natak* he had disclosed the purpose of his life. According to him he came to world for upholding righteousness and to destroy evil. Thus he was saviour of the Hindus, who were

hard pressed under Mughal Kings tyranny. Not only that Guru Gobind Singh had got the Hindu community relieved from social shackles, such as caste system, which hindered the growth of a homogeneous well-knit class of people inspired by a common national ideal. In fact, the idea of nationalism had not been born as yet in this country. The Sikh institutions of 'Sangat' and 'Pangat' had gone a long way towards demolishing caste. The obvious differences in the various social levels of low caste Surdas and the high-born Brahmins and Kshatriyas was so great that they could not join together in any common cause. Such kind of differences and prejudices could only be abolished by a bold reformer like Guru Gobind Singh.

Bravery, as much as truth and purity, was to be the Sikhs' religion. The Khalsa were inspired by a sense of divine mission and no fear of any earthly power was to deflect them from their duty. A tremendous change was thus brought about in the character of the people. The lowest of the low in the society were transformed, as if by miracle into tough

warriors who, along with the baptized Jats and Khatriks, fought under the Guru's command in fourteen battles, in twelve of which they were distinctly successful.

In addition to being a great soldier, Guru Gobind Singh was a versatile scholar, possessing an eloquent and forceful style of writing. With a sword dangling by his side and bows and arrows ready at hand, he would write his verses in the field of battle while directing the movements of his men in action against the enemy.

The aim of Guru Gobind

Singh in founding the Khalsa was to build up a nation of the Purified Ones who would be free from fear and selfishness. How sad state of affairs was when the Guraji had to face the jealousies of and rivalries at the hands of hill chiefs of Himachal, who had reported to the Emperor Aurangzeb against the Guru instead of supporting him in the common cause. In spite of the heavy odds, the Guru continued the struggle, and sacrificed his father, mother, and four sons for the nation's cause. Thus, his sacrifice was matchless.

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The Options in Punjab

By: Dr. AMRIK SINGH

With the state administration reeling under the pressure of the militants the Centre has to decide how to meet the situation. There are only two options available to it. One is to replace the Governor and even bring in the Army, a demand raised by several people but most notably by the BJP or something equivalent to that. The other is to take political initiative and conduct elections held in absence for almost four years. These are the only two options available and a choice would have to be made soon.

Every time the situation in Punjab has deteriorated the Centre has opted for tough administrative measures. To what extent it has succeeded or otherwise is there for everyone to see. The argument—and the latest to put it forward—is the new Prime Minister runs somewhat like this: How can a government give in to bullies?

The basic questions: Who exercises power and in whose interest? The Sikhs who at one time were divided into several camps—Congress, Akali and Communist—have by now united behind the Akalis. That the Akalis are riven by factions and there has been a long standing dispute between the moderates and the extremists does complicate the picture somewhat but since 1984, if not earlier, the Sikh masses have given their allegiance mainly to the Akalis. This has been the main fall-out of Operation Bluestar and the policies followed by the ruling party then in power.

The ghost of Khalistan has all this time been there in the background. Support to this slogan has varied from time to time. Never particularly strong, this demand was raised most vociferously after the 1984 events. Since then fervour for it has declined a great deal but with insurgency taking over in the border districts and now penetrating into some of the interior districts, the situation is distinctly unfavourable as far as the Centre is concerned.

But one thing should not be overlooked. The sentiment is not so much for a separate, sovereign State as a mode of protest against the oppression and corruption of the state administration. What feeds the sentiment in favour of militants is not what the latter say nor how they function but the manner in which the administration is run. It is a Catch-22 situation which was not resolved by the Congress (I) when it was in power, the common perception being that it was not interested in

doing so. Nor was it resolved by the National Front, partly because of divided counsels and partly because of a series of misjudgments, including the failure to hold the elections in Punjab when these were conducted in other States and the inexplicable recall of Nirmal Mukharji more or less at a time when, after some initial fumbling, he was beginning to become effective.

The truth of the matter is that the Centre is not particularly effective when it comes to doing even those things which it should know best—administrative measures—and lacks an overall strategy in regard to the political issues involved. Unless, to repeat, the issue of power—who wields it and in whose interest—is resolved, administrative measures, even if carefully conceived and executed, would not succeed beyond a point. But no one is prepared to face this part of the problem.

Having said this, the question now is, what to do? It is not necessary to go into the pros and cons of the administrative measures that may or may not be adopted or enforced. The bureaucratic machinery is so well entrenched that it does not need any input or evaluation from outside. In regard to the political dimension, however, a little bit of discussion may not be all that inappropriate.

At this stage one thing should be got out of the way. An election in Punjab whenever held, would not mean the return of the moderates to power—as is the fond hope of some people. They have been played out altogether. They do have leverage with some of the leaders now in position but this is not going to ensure their return as legislators. A few odd individuals, even if returned, would not count for much. The bulk of those who would get elected would be militants. If anyone doubts this, all that one can say is that he is not in tune with the thinking of the Sikh peasantry.

In the 1989 general election, despite lavish use of funds and political manipulations, they gave a victory to the Mann group in preference to the other groups. This indicates a certain degree of political maturity on their part. It is this very fact which would ensure that the old discredited leadership is not shown any accommodation now.

Secondly, there has been a generational change as far as the Sikh leadership is concerned. Who precisely will emerge as the leader tomorrow is difficult to

say. It could be one of the known faces or someone who has not been heard of. It could even be a person who is a fugitive from law. Any unpredictable thing can happen.

The young people who have been fighting repression for some time have a kind of charisma around them and it is this thing, more than anything else, which would propel them into power. It is alleged that some of them have close links with Pakistan. This may be correct. It would be wrong to presume, however, that they are being manipulated by Pakistan. It suits them today to collaborate with certain forces across the border. Whether they continue to collaborate with them or not is something that no one can be definite about.

The problem with the policy-makers at the Central level is that they cannot but be mechanical in their thinking: they are made that way. What they do not seem to realise is that to make any safe assumption about anyone of these persons is the last thing that should be done. They could be everything that is said about them and even worse. But to proceed on the assumption that they are exactly what they are alleged to be would be an act of gross oversimplification.

Thirdly, another fallacy that characterises thinking at the Centre is that negotiations must be entered into from a position of strength. In theory this is correct. In practice this formulation is not acted upon. Whenever the militants have been put on the defensive and have shown willingness to negotiate, the Centre has avoided doing so. This happened after Operation Black Thunder. This happened again some time before the 1989 election and this was about to happen when Nirmal Mukharji was withdrawn from Punjab. All these details are known to the policy-makers though not to the common people.

What they fail to realise is that quickness of judgement and alertness of action are as much expected from them as from others. But the identity of the policy-makers keeps on changing, as do their factional and political objectives: what does not change is that cast of mind which prefers to play safe. This, therefore, has brought the Centre to a pass where it has to choose now either between more of the same or a fresh political initiative. In point of fact, the two should have been dovetailed into each other and

indeed made a part of a continuum. But the mode of policy-making being what it is, it could not be otherwise.

Real Start

Fourthly, it may not be out of place here to say one thing more. To negotiate with any group of people today may not lead to a positive outcome. To negotiate with people who have been thrown up by an election would be another matter. Every election, as is widely recognised, is a cleansing and winnowing process. Such a process has not taken place in Punjab for several years even though it has been overdue. Indeed, elections have to be held to the SGPC and the various local bodies. It is the damping up of the political process which is now creating further problems. This reality is recognised in a vague kind of way but nobody seems to recognise the political dynamics of the process of political churning up as and when it is initiated.

It is being argued that an election today would amount to handing over the administration to the Panthic Committee. This could well happen. But to assume that the situation would remain unchanged after the election that would follow it is to assume that the political process will not loosen up things and lead to new permutations and combinations. Indeed, it is further assumed that only administrative measures will control the situation.

Two questions. Why should it be assumed that there will be only one round of elections in that State? Why cannot there be more than one election within the next few months should the situation so warrant it. Of course, certain developments have to take place between one election and another and these must have a certain logic or pattern of their own. Whether it leads to order or disorder is another question. Disorder and worse can also follow as a consequence of the new leadership taking over and using the administrative machinery to further its own ends. This risk is there and perhaps the kind of government which is in power today would not like to run such a risk.

The point that is sought to be made is that an election is as much a verdict in favour of a political line or party as an educative process. The root of the problem in Punjab is that the educative process is not being tried for fear of an adverse political fall-out. Such a danger cannot be ruled out but this much should be equally plain that a positive fall-out cannot take place till there has been an election and maybe a repeat election a few months later.

We are not stooges of Delhi rulers, nor we seek favours from them

Allegations of distorting facts totally baseless

We have received a letter from Sardar Garbhajan Singh Gill, president of Sikh Vichar Manch, 27-B, Narabha Nagar, Ludhiana, Punjab. He is sharply critical of our approach to varied Sikh problems and has even blasted Sardar Issar Singh of Delhi for making a suggestion about masjid-temple dispute in Ayodhya. The tone and harsh wordings of Sardar Gill's letter show that he is full of anger. And when anger overpowers a man, he loses his sense of proportion.

His allegations against us are baseless. We are neither stooges of anyone, nor do we seek any favour from the New Delhi rulers. Rather, three years ago the Spokesman Weekly faced three cases filed by Delhi police for some articles and comments published by it. The allegation was that these articles tended to sow dissension against the government and incite people against authority established by law. The issue of these FIRs was raised by us before the Press Council of India, and it was after its intervention that cases against our journal were withdrawn.

This is a clear proof, if Sardar Gill needs one, that our relations with the government (Almighty Sarkar) are not intimate at all; instead, they border on hostility. Only the Panth is dear to us.

Perceptions vary from man to man. No two intelligent persons can agree wholly on all points. Sardar Gill is most welcome to his views, and we take his ardent criticism of us in its stride.

We publish below his letter in full so that our readers can judge things for themselves. —Editor

I am your subscriber and we read your paper to know the mind of Delhi Sikhs who live on the mercy of fanatic Hindu-dominated government and have lost all Panthic, cultural and allied links with Punjab in lieu of green pastures. They survive, rather prosper, through the grace of Almighty Sarkar. To please Hindu gods (we mean the mean and unabashed communalists who constitute 95% of Hindu population), they misinterpret Sikh doctrines, Sikh scriptures and Sikh culture. The "Spokesman" issue for the week of November 26-December 2, 1990 is before us and because of the low-grade thoughts of some Sikhs, we were not surprised to read the following:—

Page-1: "Eyes of all Punjabis, especially Sikhs, are now glued onto new Prime Minister Chander Shekhar".

Who told you so Sir? The man, who walks on the crutches of the worst enemies of Sikhs and Punjab, can never be just towards Sikhs. The Sikhs in Punjab know it well and have not been looking towards the new P.M. No sooner did he ascend the Delhi throne, than the security forces have restarted the old game of killing and humiliating Sikhs. The less said, the better.

Page-2: "Advani emerging as new Israh of Hindus".

Advani wants to demolish Babri Masjid and repeat the action on 3,000 other mosques in Bharat. Can you cite one instance when Jinnah propagated or tried to demolish any temple or gurdwara? It is rather unbecoming of a Sikh to equate

Advani with Jinnah who was a wise and polished politician and, like the selfish Sikh leaders, could not be roped into the forlorn net of the Hindi Congress. However, you can equate the arch communalist Advani with Jhansi or Aurangzeb or other such fanatics. The sentence used by you is unwarranted.

Page-3 In your editorial, there is a comment:

(a) "Fortunately, there have been no serious communal clashes, though bruised feelings of Sikhs and frayed tempers did find expression at a few isolated places".

It is true that there have not been any serious communal riots in Punjab. It was only because Sikhs are over-tolerant and do not succumb to Hindu attacks on the Holy Scriptures of the Sikhs. You are simply living somewhere else, if you do not know that Hindus made all efforts to start riots in towns and cities where they are outnumbering Sikhs. They have been burning buildings, stabbing Sikhs or lynching them, ransacking Sikh shops, burning vehicles, and even attacking hospitals on every conceivable opportunity provided by the C.A.'s or the vigilante groups of the Sarkar. The Sikhs, who are 90% in rural areas, have never tried to retaliate. The credit goes to these Sikhs that there has been no mob violence on part of Sikhs in spite of the instigations of Hindus.

(b) "Both the communities share a common heritage of language and culture which goes by the name of Panjabiyat. They inter-marry".

Panjabiyat and common heritage of language and culture is long dead and was buried by the Hindus in 1931. They never proceed to be Panjabis. They have adopted the language and culture of the Purbiya i.e. of the so-called Arya Varat or cowland of Bharat. They have never protested against the destruction of Panjabi economy, waters, issue, language issue, desecration of Sikh holy places or scriptures, or the handing over of Panjabi-speaking territories to the so-called Hindu states. They never pretend to have any iota of common culture with the Sikhs, the subjects in the Hindu Rashtra.

On the issue of inter-marriage, you are somewhat right because a good number of Khatri and Aroras (who are not more than 8% of the Sikh brotherhood) do have marriage ties with the Hindus, though the Tenth Master, through Bhai Chopa Singh, ordained that no Sikh of mine should give his daughter in marriage to any non-Sikh or to a man with shaven head.

(i) *Sikh larkas ka nota, kewal Sikh naal hoyey.* (Bhai Chhapa Singh).

(ii) *Sikh manay ku kanyas daway, so zankhaya hai* (Bhai Desa Singh).

Sikh ka Sikh putree dayee, sadha sadha mil hoye.

(iii) *Dayee bandhee ku auto, Ek mukh aur chuse* (Bhai Desa Singh).

(iv) *Bhadr-shawed head: Sita-daughter: Ek-mukh: Ami-neetar*

In virtue of the commands of the great Guru, Guru Gobind Singh, Sikhs giving their daughters in marriage to non-Sikhs or shaven headed persons cannot be called Sikhs because he said that whoever gives his daughter to a man of shaven head, is like giving wealth to a snake. These Sikhs can never be called Sikhs. They are "Bakharupins" in the guise of Sikhs. In other words, they are Bhavishans or quishings, out to destroy the culture and the entity of Sikhs.

(c) "Now, these foreign agents are determined to cause bad blood between Hindus and Sikhs".

Apparently, your finger is pointing towards the Sikhs who are fighting for the equity of Sikhs but are termed as foreign agents by the masters of Delhi Sikhs. Are they laying their lives for obtaining newspapers, advertisements, memberships of parliament assemblies, ministries or quotas? The Sikhs, who ridicule these freedom fighters, are really the

foreign agents i.e. the conquerors of this land of the Sikhs. They do not abuse the youngsters by mistake but they aim for some profits from the rulers.

Were the murder of 10,000 innocent Sikhs in November 1984, plunder of Darbar Sahib in June 84, and Delhi outrage the job of these foreign agents? Is the desecration of holy Sikh scriptures at Multan, Pakpattan, Jalandhar and Delhi the handiwork of these foreign agents? If so, why they left Hindu places of worship intact? The list is long but longer is the Sikh hypocrisy.

Page-9 "Gao Ishar Singh of Delhi writes:

"Hindus can be right in holding the view that where the Masjid stands is the birth place of Lord Rama who is Avtar and prophet. We should appeal to Muslim businessmen to shift the Babri Masjid to some other place".

Either the gentleman is innocent or a hypocrite of the first order. Till this date, no research scholar or independent historian has established that Rama existed or any Rama was born at this place. Even Valmiki does not describe the birth place at this site. The earliest book on the subject, "Dasruth Jataka", tells us that a pretty prince Dasrath, who had a son named Ram, was reigning in Benares but a Sikh sycophant has the cheek to announce that the Masjid be shifted to some other place. Is he aware that the temple of Jagat Nath Puri was made Hindu temple after removing the bust of Lord Buddha and after swallowing that mighty religion from this land.

Is the writer aware that the next masterpiece would be on the Sikh Gurdwaras of Bangla Sahib in Delhi (earlier the palace of Jaipur Maharaja), Darbar Sahib of Amritsar (which is claimed by the Hindus as the abode of the Hindu Rishis and where a pitcher of nectar is said to have been found when the digging of the holy tank was started by Guru Arjan Dev), and Santokhsar (where the Hindus claim that a Yogi of the line of Treta Yag was discovered in Samadhi when the excavations for the place were carried out)? Is Sardar Ishar Singh aware that during the November 84 carnage, the Hindus removed Guru Granth Sahib from the Gurdwara of Guru Tegh Bahadur at Benares and installed the image of a Hanuman instead. General Jogjit Singh Arora can tell him.

We hope that your paper and its writers would desist from distorting the facts, Sikhs of Punjab naturally, do not appreciate the servile attitude of such Sikhs.

ਅਦਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ,
ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗੁ ਉਪਜਿਆ,
ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥ ੧॥

“ਇੱਕ ਦੂਸਰੇ ਦੇ ਧਰਮ ਨੂੰ ਜੀਣ ਸਮਝਣਾ,
ਬੇਹੁਦਾ ਬਿਆਨਬਾਜ਼ੀ ਕਰਨਾ, ਝੂਠ ਬੋਲਣਾ,
ਨਿਰਦੋਸ਼ ਵਿਅਕਤੀ ਦੀ ਹੱਤਿਆ ਕਰਨਾ ਅਤੇ
ਮੰਦਰ, ਮਸਜਿਦ ਅਤੇ ਗੁਰਦੁਆਰਿਆਂ ਦਾ
ਅਪਮਾਨ ਕਰਨਾ ਪ੍ਰਾਪਤਮਾ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਦੇ
ਉਲਟ ਹੈ।”

— ਮਹਾਤਮਾ ਗਾਂਧੀ

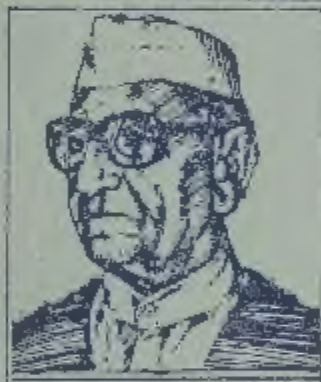
“ਸਾਡੇ ਧਾਰਮਿਕ-ਸਭਿਆਚਾਰਕ
ਸਬੰਧ ਤਦ ਹੀ ਸੁੰਦਰ ਰਹਿ ਸਕਦੇ ਹਨ ਜੇ ਅਸੀਂ
ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੇ ਫਲਸਫੇ ਨਾਲ ਬੰਨ੍ਹੇ
ਰਹੀਏ ਜੋ ਕਿ ਸਾਨੂੰ ਸਾਡੇ ਮਹਾਨ ਗੁਰੂਆਂ,
ਸੰਤਾਂ ਅਤੇ ਪੀਰਾਂ ਦੀ ਦੇਣ ਹੈ।”

— ਚੰਦਰ ਸ਼ੇਖਰ
ਪ੍ਰਧਾਨ ਮੰਤਰੀ, ਭਾਰਤ।



“ਸਹੀ ਸੋਚ ਵਾਲਾ ਕੋਈ ਵੀ ਰਾਸ਼ਟਰਵਾਦੀ ਹਿੰਦੂ ਜਾਂ
ਸਿੱਖ ਜਾਂ ਮੁਸਲਮਾਨ ਕਿਸੇ ਧਾਰਮਿਕ ਅਸਥਾਨ ਜਾਂ
ਪਵਿੱਤਰ ਗ੍ਰੰਥ ਦਾ ਅਪਮਾਨ ਕਰਨ ਬਾਰੇ ਸੋਚ ਵੀ ਨਹੀਂ
ਸਕਦਾ ਜਿਸ ਵਿੱਚ ਪੰਜਵੇਂ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ
ਬਿਨਾਂ ਕਿਸੇ ਭੇਦ ਭਾਵ ਦੇ ਸਾਰੇ ਧਰਮਾਂ ਅਤੇ ਵਰਗਾਂ ਨਾਲ
ਸਬੰਧਤ ਸੰਤਾਂ ਦੀ ਬਾਣੀ ਸ਼ਾਮਲ ਕੀਤੀ ਅਤੇ ਜਿਸ ਦਾ
ਅਸੀਂ ਸਾਰੇ ਬਹੁਤ ਸਤਿਕਾਰ ਕਰਦੇ ਹਾਂ।”

— ਵਰਿੰਦਰ ਵਰਮਾ
ਰਾਜਪਾਲ, ਪੰਜਾਬ।



ਹਾਲ ਹੀ ਵਿੱਚ ਪੰਜਾਬ ਵਿੱਲੀ ਵਿੱਚ ਦੇਸ਼ ਦੀ ਏਕਤਾ ਅਤੇ ਅਖੰਡਤਾ ਨੂੰ ਤਹਿਸ ਨਹਿਸ ਕਰਨ ਲਈ ਜੋ
ਪਵਿੱਤਰ ਗ੍ਰੰਥਾਂ ਦਾ ਅਪਮਾਨ ਕੀਤਾ ਗਿਆ ਅਤੇ ਕਈ ਧਾਰਮਿਕ ਸਥਾਨ ਸਾੜੇ ਗਏ। ਇਸ ਲਈ ਸਾਰਾ
ਦੇਸ਼ ਬਹੁਤ ਦੁੱਖ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ। ਕੱਟੜਤਾ, ਹਨਧਰਮੀ ਅਤੇ ਅਸਹਿਨਸ਼ੀਲਤਾ ਵਧ ਰਹੀਆਂ ਹਨ।
ਸਮਾਜ ਵਿਰੋਧੀ ਤੱਤਾਂ ਪੰਜਾਬ ਵਿੱਚ ਖਾਸ ਤੌਰ 'ਤੇ ਅਫ਼ੇ ਦੇਸ਼ ਵਿੱਚ ਆਮ ਕਰਕੇ ਸੰਪਰਦਾਇਕ
ਸਦਭਾਵਨਾ ਨੂੰ ਧਾਨੀ ਪਹੁੰਚਾਉਣ 'ਤੇ ਭੁਲੇ ਹੋਏ ਹਨ। ਉਨ੍ਹਾਂ ਤੋਂ ਸਾਵਧਾਨ ਰਹੋ।

ਆਉਂ! ਸਦੀਆਂ ਤੋਂ ਪੁਰਾਣੀ ਮਿੱਤਰਤਾ ਅਤੇ ਸਦਭਾਵਨਾ ਨੂੰ ਪੱਕਿਆਂ ਕਰਨ ਅਤੇ ਸਮਾਜ ਵਿਰੋਧੀ
ਤੱਤਾਂ ਦੇ ਪ੍ਰਿਣਟਾਯੋਗ ਇਰਾਦਿਆਂ ਨੂੰ ਅਸਫਲ ਬਣਾਉਣ ਲਈ ਸਰਕਾਰ ਨੂੰ ਸਹਿਯੋਗ ਦੇਵੀਏ।



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